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The First Hebrew Novel

A Critical Study and Translation of :-

Ahavath Ziyon, by Abraham Mapu

M. Phil. Thesis, Modern Hebrew

by Ruth Ibbetson

Abstract

This first novel written in Hebrew was published in 1853.

The Thesis is divided into eight sections. 1) A brief account of such events as affected the Author and some details of the history and geography of that part of eastern Europe where he spent his life; with special reference to the peculiar position of the Jews within the various communities.

2) The biography of the Author tells of the cultural and family influences which shaped his work.

3) This deals with six European writers of romances; with a brief biography of each and a summing up of the general style and layout of the romantic novel and how Ahavath Ziyon conforms.

The other five chapters treat with different aspects of the novel:

4) the actual choice of characters and their names; 5) the setting; 6) the plot and themes; 7) the characterizations; 8) the style and language. The Index lists the various headings of the points that are discussed.

The numbers in the margin refer to the footnotes; those of each chapter being collected together and inserted at its end. The Hebrew Appendix (H.A.) contains all the Hebrew terms included and is placed at the end of the Thesis.

In the Translation literal renderings of the words have been used rather than a paraphrase. The novel's setting is at the time of Isaiah, and the language is a skillful blend of biblical idiom, grammar, and style, taken from the whole Bible. Nevertheless, it helps convey the feeling of an historical background. But, on examination the arguments and ideas are those of the Author's own period.

A language assumes distinct styles in different times although each form relates to the others. However, the 17th. century English of the Authorised Version cannot be called biblical English as compared to biblical Hebrew and to translate into such a form would make the work stilted. But, since the writing is based so closely on biblical quotations, a Concordance was used rather than an ordinary Dictionary, and the numbers in the margin refer to two lists of many of these quotes, in both English and Hebrew, included at the end of the Novel.

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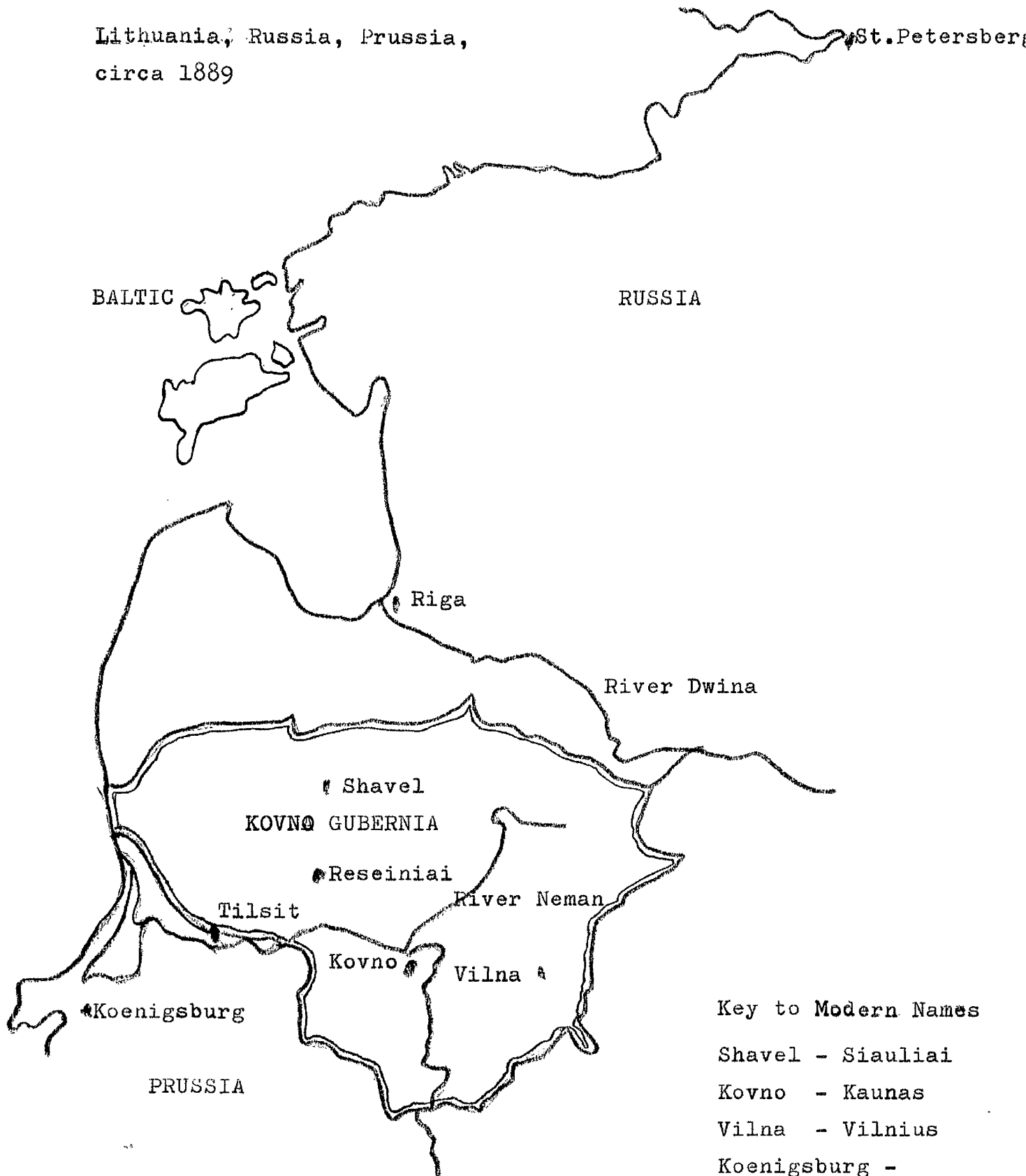
Abbreviations for above books in text

Encyclopaedia Britannica ... E.B.

Jewish Encyclopaedia..... J.E.

Historia shel ha-Sifrut ha-Ivrit ha-Hadasha...K.Hist.

Lithuania, Russia, Prussia,
circa 1889



Key to Modern Names

Shavel - Siauliai

Kovno - Kaunas

Vilna - Vilnius

Koenigsburg -

Kaliningrad

Chapter I Background

Napoleonic Wars and Vilna Gaon

Within a more general European framework there were two outstanding forces at work in Lithuania at the beginning of the nineteenth century when Mapu was born. The first, the Napoleonic Wars, which stirred the whole of Europe, instituted changes in the social and political life of the Jewish Community; while the second, the overhaul of Talmudic studies and introduction of new subjects to the students' curriculum, by the Vilna Gaon, enlarged the traditional form of education.

To the first of these forces goes the well-known generalization, that these wars broke down the ghetto walls. The Russian campaign did indeed bring the Jews of these cut off eastern provinces into contact with the wider world beyond their borders. Klausner suggests that Mapu may have had French lessons from a Jewish soldier from Alsace, who had remained behind in Lithuania at the time of the retreat from Moscow. (1)

The Vilna Gaon, Rabbi Elijah (1720-1797), was the greatest Talmudic scholar of his time and a man with an acute and inquiring mind. He had a new approach to the Talmud and enlarged the traditional field of learning by including such subjects as geometry, mathematics, and grammar. In the Jewish schools of his time, the teaching consisted mainly of the writings of the Pentateuch; he added the study of the Tenach, the whole of the Old Testament, which included the poetry of the Psalms and Prophets, as well as the literature of the narrative parts. His new methods and logical, systematic approach also helped to remove some of the fantastic structure that had been built up in Talmudic studies during the mediaeval period. A pupil of the Gaon's founded one of the great Talmudic seminaries of the nineteenth century at Veloshin, where Mapu's father studied.

This broader learning helped to make the minds of the Lithuanian students more receptive to the new ideas of the Haskalah movement which had been started by Moses Mendelssohn among the German Jews, in the second half of the eighteenth century.

Haskalah

Haskalah is translated into English as 'enlightenment' but especially among its Lithuanian disciples there is more than a hint of 'renaissance' in its meaning. It finally brought the Jewish communities out from the mediaeval existence they led within the confines of their ghettos, into a Europe that had left the middle ages behind three centuries previously. In the eighteenth century the oppressive laws which restricted the Jew as to what trades he could follow, the places where he could live, and even his rights to marry and have children, began slowly to be removed.

Moses Mendelssohn (1729-1786), build the bridge over which Jewry could pass from one world to the other. His father had begun teaching him the Talmud at the age of three, and with this basis of traditional learning, he later persevered to overcome the many difficulties and acquire for himself a secular education, finally becoming recognised as a German scholar and philosopher.

There had been the beginnings of political freedom in the Prussia of Frederick the Great. His 'general privilege' of 1750 divided the Jews into two classes, the hereditarily and the personally tolerated. The residential rights of the first descended to one child at least, but those of the second died with them.

Despite these disabilities Mendelssohn persuaded the still inward looking Jews of his time to enter into the spirit of the age, to leave their ghettos, and to share something of the culture of the people among whom they were living.

He translated the Pentateuch into German in order to start the German Jew speaking the language of the country and not Yiddish, a mediaeval form of German intermixed with Hebrew and other languages, which they had used for generations in the ghettos. He added a Hebrew commentary to this work with more or less rationalistic interpretations, and instituted the Hebrew journal, Ha-meassef; (published at Koenigsberg and Berlin, 1783-1790: Bresslaw, 1794-1797: Berlin, Altona, and Dessau, 1809-1811). In its pages discussions were encouraged on the new ideas of the times,

the doctrines of tolerance and religious freedom, and the thoughts and works of the great writers who preceeded the French Revolution.

This opening up of the ghettos and the introduction of new learning brought changes into the communities. Although it encouraged a new approach to Bible and Talmudic research by the founding of Rabbinical seminaries; it confined such study, which once had formed the basis of education for the whole community, to a special group. At the same time secular schools were established, drawing the pupils away from their old learning and culture and assimilating them into an alien community.

Assimilation

Some of the argument in Ahavath Ziyon shows that Mapu was aware of the pitfall of assimilation that confronted the Haskalah movement in Germany. By encouraging the people in their new intellectual freedom to use the language of those among whom they lived, the Hebrew writers not only lost their reading public; but, since the increase in civil rights did not keep pace with the wider learning, some found it expedient to make a change of faith in order to gain the privileges of the fuller lives they sought. (2)

The disciples of Haskalah in Eastern Europe however, had a large Hebrew reading public for their works, although the Orthodox tried to discourage and even forbid the circulation of their writings. (3)

Placed as they were, a people forcibly cut off from participating in the affairs of those among whom they lived, their national aspirations tended to become rooted in their own ancient homeland; even though this land, as they imagined it, was far different from its appearance in reality.

So, it is when the Haskalah movement reached the Eastern European Jews, in the first half of the nineteenth century, that 'enlightenment' combined with 'renaissance'; and along with their new learning came a rebirth of old values, such as love of nature and appreciation of beauty; as well as a new national patriotism; and the modernization and re-secularization of their own language

Hebrew.

Political rights had been given to the German Jews at the time of Napoleon's advances but were taken away again after his retreat. They were gradually acceded in the years following until in the Prussian parliament that met in Frankfort in 1848, resolutions were adopted in favour of the removal of religious disabilities and the Prussian Constitution of 1850, declared that the enjoyment of civil rights was independent of religious confessions.

This, however, did not apply to the Jewish populations of Eastern Europe, where, even up until the end of the first World War in 1918, they were still affected by severe restrictions and subject to special taxes.

Eastern Europe

The Jews first came to Poland at the time of Casimir the Great, in the 14th. century, to escape from the persecutions in Germany. During the time of the Crusades, the fighting started long before the Holy Land was reached, with attacks on the ghettos. The Jews spread throughout Lithuania, Courland, and the Ukraine, but were always banned by law from entering Great Russia. At Mapu's time, however, to some of the wealthiest and best educated this privilege had been granted.

During the first few hundred years of their sojourn, Russia and Poland formed two equally powerful kingdoms, and it was not until the division of Poland in the 18th. century among Germany, Austria, and Russia, that Jews came completely under the very harsh domination of the latter people.

When Jews first settled in these lands they prospered but through the years, their agriculture, factories, and commercial enterprises were wrecked by the laws of Casimir's successors, and then the oppressive measures introduced under the Russians completed the ruin. However, the communities had grown in number and according to the Encyclopaedia Britannica of 1881, Jews formed 10% to 16% on average, of the populations of the towns in such places as the Kovno and Vilna Gubernias. In the villages, they were pawnbrokers, innkeepers who provided accommodation for travellers,

middlemen in trade, who collected farm produce, and dealt in this and in timber. In some towns, many of the skilled and even some of the unskilled labourers were Jews. They were to be found mainly in the towns rather than scattered throughout the country; and in this way they formed strong united communities often controlling the trade of the district.

Lithuania

The following details about the geography, history, and people of Lithuania describing the conditions prevailing there in Mapu's time, is taken from the account in the Encyclopaedia Britannica, 9th. Edition, 1882.

Geography

At the date of publication of this account, Lithuania was not an independent nation, but the Lithuanian people, who are of Indo-European origin, numbered about 3,000,000 and were divided among the western provinces of Russia; the north-eastern parts of Poland and Prussia; on the shores of the Baltic; and in the upper basins of the Neman and Dwina rivers.

The country consists of an undulating plain covered by numberless small lakes, ponds, and wide marshes; which though, to a great extent had been drained during the previous centuries, still covered immense tracts of land. The soil, which is sandy in the north and hard boulder clay elsewhere is unproductive. There were originally, great areas of thick forest that had been cut down through the centuries; vast tracts had been given by Catherine II to her generals; they had also been cleared by the inhabitants in order to establish their villages. However, even at the date of writing there were extensive areas remaining with nearly virgin forest, where wolf, wild bear, and fox were to be found.

The weather statistics showed the climate to be equitable, but dull and rainy, with the prevailing wind coming from the west. (4)

Religion and Mythology

Forests played an important part in the Lithuanians' history; affording them some protection from foreign invasion; giving many original features to their mythology, poetry, and music; and being instrumental in their retaining their primitive paganism

until the 14th. century. Among their religious customs was the worship of great oaks, with offerings to their divinities being made at the foot of these trees. Even at the time of writing (1882), when the great forests had disappeared, individual trees might still have special superstitions attached to them and be worshipped in the villages.

The people through the years, had been subjected to three religious influences; the native paganism, which was long maintained; the Greek Orthodox, into which faith the rulers were baptised during political relations with Russia; and Roman Catholicism, which they accepted when politically tied to Poland.

Klausner comments on the influence on Mapu of the topography of his native Lithuania, with its forests, lakes, and rivers. (K.Hist. Vol.III,p.338) Israel Abrahams in 'Jewish Life in the Middle Ages', makes the following remark: 'In fact, the middle ages encouraged a perfect free trade in superstitions, and Jews and Christians borrowed terrors from one another with the utmost enthusiasm.' Mapu uses 'Witchcraft' as a theme, balancing its superstitious hold on the people against faith in the Lord and his true prophet, Isaiah. He describes certain rites and sacrifices in the course of the novel and it is possible to see in them the influence of these pagan practices of Lithuania, rather than a considered reconstruction by the author of what such rites could have been like at the time of Hezekiah. (5)

People

Mapu's contemporary Lithuanians were well built, their faces mostly elongated, with fine features, very fair hair, blue eyes, and delicate skin. They were thus, distinguished from the Poles and Russians. Their dress was plain compared with that of the Poles, and the colour grey predominated.

The language is very old in origin and has traces of Sanskrit, but there are many Slavonic words. There is very little written literature, mostly religious books, but the unwritten popular culture is very rich in poetry and story. There is only a fragment of a great epic poem remaining, but the popular poetry has many idyllic and lyric songs, imbued with tenderest love, melancholy,

feeling for nature, and absolute chastity. The national character, as expressed in these songs, was unbelligerent, melancholy, and not very sociable. Since the Lithuanians maintained many of their heathen practices and creed, the names of pagan divinities frequently occur in their songs, poetry, and common speech.

Their main occupation was agriculture, the trades in the towns being generally carried on by Germans, Jews, and Poles. They did not own their land and had few native noblemen. The people, therefore were mostly the serfs of Germans and Polish landowners who treated them badly. (6)

After the Polish insurrection of 1863, the Russians gave the Lithuanians, on easier terms, land that had been owned by the Poles; but the allotments of soil and the redemption of taxes were still very unequally distributed.

Tschernikovsky in his poem, 'Adam eno elah', (A man is nothing but...), describes, with beautifully pictured scenes, how much the natural environment of his growing years is part of the adult man. It would be speculative to estimate how much of the mild puritanical nature of the Lithuanian was reflected in the Jew who lived among them, but there is in the novel something of this puritanism and a feeling in praise of self-restraint.

History

The earliest inhabitants lived in isolated villages, separated by forests and marshes, and they suffered from invasions by the neighbouring German tribes. The Lithuanians established a kingdom in the 13th. century, and dominated the surrounding provinces; the king becoming baptised for political reasons but relapsing after he had consolidated his position. Eventually the kingdom was united with Poland through a marriage between the respective rulers but the complete political union was not until the 16th. century. However, at the beginning of the 15th. century, the two kingdoms formed a mighty state extending their dominion as far east as Vyazma towards Moscow, and south as far as the Sea of Azov and Odessa, including Kiev in its territories.

After the union with Poland its political fortunes and fate were the same as those of that nation. At the partition among the three powers, Germany, Austria, and Russia, it fell to the Russians, who took some provinces in 1792 and 1793, and in 1797 all the provinces were united together constituting the Lithuanian Government; but, the name 'Lithuanian Provinces' was usually given only to the Gubernia of Vilna and Kovno. The name of Lithuania was finally prohibited by Nicholas II (1796-1855), although it continued to be used in official documents.

Nicholas followed his brother Alexander, who had shown some liberal tendencies. He, however, was a soldier, whose military mind regarded these as vagaries. He ascended the throne in 1825 after his older brother Constantine had renounced his rights. Because of the delay, there was a mutiny which Nicholas put down, and ended by becoming completely confirmed in his despotism.

During his reign he combined with England and France to enable Greece to gain independence from Turkey; and had wars with Turkey and Persia in 1828 and 1829. He completed the conquest of Poland and its incorporation into Russia and showed no mercy. He died in 1855 during the Crimean War. His autocratic attitude had caused England and France to join with the Ottoman Empire against him. It is said that he died telling his successor to liberate the serfs and never to grant Poland a constitution.

Alexander II (1855-1881) followed him. He signed the Treaty of Paris in 1856 terminating the Crimean War and emancipated the serfs in 1861.

After the union with Russia, the Lithuanian Jews were subject to the harsh laws of that country, and liable as well to be called to serve in the Russian Army. This was a most unpleasant fate as they spent long years separated from their families, with no opportunity of gaining commissions, because they were Jews. (7)

Despite these restrictions as to movement and residence, and due, in no small measure to the corruption prevalent in the Russian administration, some Jews managed to get a secular education and to practise at such professions as doctor and lawyer.

Jewish girls of more prosperous families were accepted as pupils in the local gymnazia. (8)

From the 1860s onwards there were opportunities to emigrate in order to enjoy a freer and better life, and these were taken by the Lithuanian Jews, just as they were by the worse off members of most of the countries of Europe.

Footnotes to Chapter I

(1) K.Hist. Vol.III, p.277

My own family has a story handed down, about one of its members who had a cartage business and hired his ox-carts to help transport the Imperial Army back to France. He returned to his Lithuanian home with a set of drinking glasses from Paris which were put among the family treasures and only used on holidays.

(2) In Chapter 20, Zimri seeks to persuade Amnon to abandon Zion and go with him to seek a life elsewhere. Amnon is forced to leave because he has sworn to obey Tamar, but, he would never do so from choice and can not understand why Zimri should want to.

Again in Chapter 22, when Zimri wants to denigrate Amnon, he falsely reports him as saying:

Amnon - '...she has driven me out from her father's house and the land of Judah. But I am not at all worried about it. You have the idea that Jerusalem is the lady of the kingdoms, and her inhabitants the first among the nations. Indeed, I also thought the same, but I do not think so now, after my eyes have seen the great city of Nineveh...'

(3) Introduction F.J.

K.Hist. Vol.III, p.296

(4) Some idea of the climate can be got from the following statistics, taken from E.B.(1882). The earliest frost in Vilna was recorded on Oct.17th., the latest on March 25th. The absolute maximum temperature was 89', the absolute minimum, 39'. There were 23 bright days and 175 cloudy ones. The annual rainfall was 7.6" with that from Nov. to March being 4.7". The prevailing wind was west.

(5) My father recalls the following incident from his childhood

in Lithuania during the seventies of the last century. As quite a small boy he recalled coming into the family home with his father to find his grandmother sitting with a countrywoman and going through certain gestures using a white powder and a piece of blue paper that used to be wrapped round the sugar loaves. Apparently they were exorcising an 'evil eye', (arousgesprechen an ein ro'oh). My father relates that his father, who loved his own mother dearly and held her in great respect, looked at her with severe disapproval and said; 'That is 'avodah zorah' (the service of strange gods).' His grandmother looked ashamed and never again could he remember seeing her indulge in similar practises. (H.A.1)

(6) Although most of the records have been lost, tradition has it that my ancestors were settled in Lithuania for two hundred years prior to their emigrating to Ireland in the 1870s. One of them acquired a tract of land from a nobleman for whom he acted as scribe; this perhaps being the source of the family name of 'Shapiro'. My father who left when he was nine can remember the old family house, built of timber with a hard dirt floor that was regularly sanded on Thursdays in time for the Sabbath. There was the usual central oven in the main room, and, adjoining the house, a large granary in which the grain collected from the farms was stored; trading in grain being one of the family's means of livelihood. They had land enough for a garden and there were various other houses on their section which they let; one, he remembers, to the Rabbi. This was his grandfather's home where he stayed some of the time, but other members of the family had newer and more elaborately fitted houses in other parts of the town.

(7) My mother mentions how her mother used to tell her of speaking to soldiers who had returned after seeing service during the Crimean War. This was an attempt to give her a picture of the opposite side to that which she was getting in her Dublin school.

(8) Family tradition has it that my grandmother and her sisters were afforded such an opportunity for an education, because the head of the gymnazia wanted to spite the Russians by educating

Jewish girls to the standard of the Russian upper class.

Chapter II Biography

These notes are based on the carefully detailed work of Klausner, in Vol.III of the 'History of Modern Hebrew Literature.'

Family

Abraham Mapu was born in Slovodka, a suburb of Kovno, at the end of 1807, and died at Koenigsberg towards the end of 1867. He came of a family of scholars whose traditional Jewish education had been enlarged by the new subjects introduced by the Vilna Gaon. His father, Rabbi Jekuthiel was a well known (H.A.2) Talmudist in Kovno and had studied at Voloshin. He was also learned in the Kabbalah, and it should be noted that while these mystic studies were taught at this seminarj, they were not regarded with the same importance as they were among the Hassidim.

There is some speculation as to the origin of the name, Mapu. Surnames were not generally in use and were only finally taken by all, under an edict of Czar Nicholas II. Some biographers give the origin as the initial letters of the names of three honoured ancestors, and the name of a town, Moses, Abraham, Pasech, Vasilishker. But, Klausner has a theory, that Abraham Mapu being a Francophile, adapted the name from the French one of 'Maupeou' into the Hebrew form, after that of a French Chancellor of (H.A.3) the time of Louis XVI, just prior to the Revolution.

His father is described by Reuben Brainin, (J.E.) author of a life of Mapu, as part seer and part man of reason and taste. He had it in his nature to enjoy emotionally the religious poetry of the Psalms and the mysticism of the Kabbalah; but, he had also studied some of the scientific subjects, such as geometry and mathematics.

His mother is said to have had a firmer mind than her husband. She was Dinah, the daughter of Reb Isaac, and a woman, wide-awake, knowledgeable, while not so tender hearted nor sensitive as her husband; but with common sense and in no way such a visionary.

The Lithuanian wife held her own special position within the family circle. The husband was often a student much occupied with his books and learning. She, therefore, not only, frequently ruled the household but actually maintained it by her endeavours in business. Marriages were arranged and it was common practice for the father of the bride to provide as part of the dowry, free board at his table for the groom so that he could continue his studies. Such an arrangement was known as 'kest'. The new family would sometimes take up residence as well rather than establish a home of their own. When it became necessary for such a husband to earn a livelihood, he was usually only equipped to undertake teaching and often had to travel to other places in search of a position, leaving his wife and family for long periods.(1) All this made the Lithuanian woman practical, self-reliant, and used to mixing in the commercial world. (2)

In his letters Mapu remembers his mother more often than his father and he could have been more attuned to her firmer personality. In one letter he recalls her in the following words: 'For my part, in all my poverty, I never gave a thought to knock on the doors of your heart, since I knew of your worries. These words describe my nature, like that of its teacher, may she be remembered for good, 'I myself, will bear, and I myself, will suffer, but I will not trouble your heart.'(K.Hist.Vol.III,p.273)

Education

Mapu started his education at a 'hedar'. Here a 'melamud' (H.A.4) taught the children to read Hebrew and to translate the Bible from Hebrew into Yiddish, the language then in general use among the Jews of eastern Europe. The following poem gives some idea of the atmosphere and teaching methods of such a school. It is a traditional children's folk song, and there are versions both in Yiddish and Hebrew.

'The room is small, close and stuffy,
On the hearth, a blaze;
There the rabbi, with his pupils,
Teaches aleph beth.'

'Dearest children, little children, ..

Hear and mark my law,

Say again, and once again,

Kometz aleph, aw '

'Set your eye, incline your ear,

To what here is written,

The one who first his Hebrew reads,

To him a flag is given.'

(H.A.5)

He showed his aptitude for learning very early and his father hastened to take him into his own 'hedar' where he could learn Gemorrah. This could also have been an economy measure as the family was very poor. Mapu, however, was an able scholar and studied in the Talmud even during his childhood. He left the 'hedar' in 1820, when but a lad of twelve, and continued to study on his own. In 1823, at the age of 15, he began studies in Mysticism, which he pursued avidly, being of a sensitive nature with an active imagination. There is a story told about him at this period, that he experimented in an unsuccessful attempt to make himself invisible. He followed the instructions of the Kabalah and his lack of success did not cause him to doubt the teachings of the 'Working Kabalah', but to attribute it to (H.A.6) the fact that he was not sufficiently pure in spirit, and so, sunk himself even deeper in its study. (H.A.7)

Marriage

He was married in 1827 at the age of 17, to a suitable, pious, girl, the daughter of a respected citizen of Kovno, who promised his son-in-law 'free board forever', (eviger kest). Mapu, as was the custom of the time, never saw his wife until his wedding day, and from his later statements it appeared he neither loved nor hated her.

Hassidism

His marriage made no great change in his way of life. He continued his deep studies in the Kabalah, and this aroused the interest of the leading Hassidim of Kovno, who drew him into their sect. He remained with them for a year and a half. They

wanted to send him, at their ex-ence, to Lyubavich, one of the dynastic centres of the Hassidim. (J.E.Vol.VI,p.255)

The two different ways in which his parents showed their disapproval of this proposal suggest that Mapu might have based the parents, Jedidiah and Tirsah in Ahavath Ziyyon, on his own. In every one of the family crises in the book, they react somewhat in the manner that his own two parents did, respectively, on this occassion. His father, though much interested in the Kabalah, was completely opposed to the religious philosophy of the Hassidim. However, being by nature disinclined to make a fuss, he did not remonstrate with his son nor put into effect any active opposition.

His mother took much more positive action. There is a story that relates how she entered the 'shool' (synagogue) of the Hassidim on the eve of the 'Eighth Day of Solemn Assembly', (H.A.8) while the Scrolls of the Law were being carried round the synagogue. The Hassidim were performing the dances which form (3) part of their ceremonial, and she, a woman, went among them, and firmly led her son out from the group. The story goes on to say that the Rabbi is supposed to have said to her; 'Listen to me, now, here you have delivered your son from the Hassidim, but you should know, if he is not to be Karlini, he will be Berlini.' i.e. If he will not be a Hassid he will be a Maskil and an Epicauros. These latter two refer to the assimilated sections of the communities; the Berlini being a reference to Moses Mendelssohn.

Learning of European Languages

Soon after this Mapu's father-in-law ceased to provide him with board and he started to earn his living as a teacher. He also began a general education and sought a knowledge of European languages and literature.

Klausner gives two stories each purporting to be an account of the circumstance which led Mapu to broaden his field of study. The first, is that he found a copy of a Latin translation of the Psalms in one of the more advanced households where he

was teaching the children and set himself to learn Latin from this. The second, suggests that one dark night, in the street, he met a Russian soldier, who, having dropped a part of his rifle asked for a light with which to search for it. Mapu understood the request but had about him no means for making fire and not sufficient knowledge of Russian to be able to reply. It is supposed to have brought home to him the fact that he lived among a people but was unable to communicate with them; so, he thereupon started to learn Russian secretly, as such a thing was frowned upon by the Orthodox.

However, Klausner goes on to suggest that these could be legendary tales, and that Mapu first learnt German, reading geographies, histories, and works of nature-study, in that language. He then learnt Latin and finally French, its offspring, a Romance Language.

Abraham Kaplan, (J.E.), and author of a life of Mapu, is quoted as saying; 'Many times I heard from his mouth (i.e. Mapu's) words like these; 'When I recall the amount of my labour spent in acquiring Roman (Latin) for myself in order to know it fluently, the hair on my flesh stands on end. But despite this, the kernel was as sweet as the snell was hard. When I mastered its characteristics, I recognised that it is greater than all the (new) modern languages, and that it is the mother or fount of them all. All of them follow after it and as for it, the number of its days is equal to the amount of its greatness, and that it should be honoured goes without question.' Although there may be some doubt as to the accuracy, Kaplan states that Mapu could have started learning Latin in 1832 when about 24 years old.

Career, Teaching and Writing

In 1832, Mapu left his wife and two children, a son and a daughter, in Kovno and took a post as teacher, in the house of a wealthy merchant in Ge^ogenburg, a small town near the border of Prussia. Due to the town's position, which was much near^{er} to Germany, its community had come under the influence of the Haskalah movement, and it was here that Mapu was introduced to

the new learning. Klausner thinks that this is where Mapu began to write in the 'melitzah' style. The characteristics of this type of writing will be discussed when the novel is examined in detail; but Klausner does mention how his relatives in Kovno greatly prized the elegance of the letters which he wrote home.

He goes on to suggest that Mapu could have stayed two to three years in Georgenburg, and on his return to Kovno was eager to spread his new learning among the youth of his own town. However, he left there for another position in Reseiniai, this time taking his wife and children with him.

It was in this town that he met Senior (Sheneur) Sachs, (J.E.) who lived in Reseiniai until 1843, when he left to enter the university at Berlin. In 1856 Sachs became the tutor and librarian at the home of Baron Gunzberg in Paris. Mapu's brother, Mathithias was also employed by the Baron as his secretary and agent.

In Reseiniai Mapu joined a cultural group who met to read and discuss current literature, German and French, and quite possibly English in translation; keeping at their meeting place a small library of European books.

Although Sachs was eight years younger than Mapu he influenced him to a great extent, and encouraged him in his research into languages. Klausner includes a story which shows Mapu's natural flair for philology and syntax. It happened after he had acquired some knowledge of Latin. It was the occasion of the visit of the local nobleman to Kovno, and the Jews wished to present him with an address but chose to write it in Latin, as they felt a Polish noble would prefer this language to Russian. The Rabbi accordingly wrote the address in Hebrew and taking a Latin dictionary proceeded to translate it word for word, just stringing them together. Mapu had great difficulty in explaining to him why this could not be done due to the difference in the construction of languages. He finally convinced him when in answer to his complaint that he could find no Latin equivalent for the Hebrew 'eth', he told him that unlike Hebrew the accusative in Latin is denoted by

a change in the ending of the noun.

It was Sachs, whose own interest lay in Hebrew studies, that started Mapu writing in this language; a fact that Mapu acknowledges in several of his letters to him. He mentions in one, written in 1843, his hopes of completing his novel, 'Shulamith'; and in another, how he was finally inspired by his (Sachs') remarks about 'doing one's work on the hills of Israel'. (K.Hist, Vol. -III p282)

Mapu returned to Kovno with his family in 1844. He had tried to start a school for girls in Reseiniai but failed to get a licence. At this time it was still impossible to have boys sent to an establishment where they would be taught by an 'Epicauros'.

His first wife died in Kovno in 1846, and about this time Mapu took a post in Vilna, teaching at the house of a gross, tryannical Jew who is said to have been the original for one of the characters in his novel of contemporary life, 'Ayit Zevuah'. Among the Vilna Maskilim, was Kalman Shulman, who had translated some of the novels of Eugene Sue, into biblical Hebrew. Mapu, however, found none of the group congenial and remarks in a letter to his brother, that he thought of them as researchers in useless subjects; and giving the following opinion of Shulman: '...this one translates words neither in the spirit of our people nor in that of today.' (4)

He returned to Kovno in 1848 and remained there for the rest of his life as a teacher. He taught in the Hebrew school for boys, augmenting his meager wage with private lessons. He again sought a post in the Russian Christian school where some Jewish girls attended, in order to teach Jewish Religion or German, but was refused, probably because he had no certificate.

Second Marriage

Mapu married for the second time in 1851. He was very attached to this wife. She herself, had been married before for 18 years but had had no children and so had been divorced. There was one daughter, Dinah, (Tuvia), by her marriage with Mapu. He was very fond of this child who is described as graceful and attractive. His second wife died in 1863.

His daughter Leah, by his first wife, died in 1849 and at her

death Mapu's comments were such as to convey that she was never a well child, it could have been a blessed release. However, his son by his first marriage, Leon (Yehudan Lab), studied at and passed out from the gymnazia in Shavel and the medical academy in St.Petersberg. He was estranged from his father and Brainin is quoted as saying that it was a pity that, 'Mapu's son did not know how to read his father's stories.' It is suggested that Leon became assimilated and might even have left the faith altogether.

Published Works

Ahavath Ziyyon was published in 1853 and had an immediate success. According to some biographers, Mapu commenced writing this work at the age of twenty two and took twenty years or more to complete and polish it ready for publication. Klausner is inclined to refute this, considering that Mapu was not introduced to the 'melitzah' style of prose writing until his stay in Georgenberg. This certainly agrees with the above reference to Sachs' influence in encouraging him to write in Hebrew, and also with a quote from Kaplan referring to Mapu's diffidence about the publishing of his novel. This states that; 'Mapu said, 'It might be a thing of ridicule to the masters of the language.' - and so he constructed, and so he cut, he wrote, and he rubbed out; and still his book was not perfect.' (K.Hist.Vol.III,p.286)

After Ahavath Ziyyon, he wrote Ayith Zevuan, the novel set in his own times; then Ashmath Shomron, another historical novel, which however, was published before Ayith Zevuah; and Hezyon Hezyonim, a novel about Shabbtai Zvi, the greatest portion of which has been lost.

The happiest period of his life came after the publication of Ahavath Ziyyon; but, following the death of his second wife, he lived only for his work. They were sad days for him, the brightest spot being a trip to St.Petersberg to visit with his brother, the agent of Baron Gunzberg. Here, Mapu was enchanted with the Opera and the theatres.

Death

The illness, and internal complaint, from which he finally

died troubled him greatly, but he felt somewhat better in the spring of 1867 and planned to join his brother in Paris in the summer to see the World Exhibition. However, he decided on an operation first, and went to Koenigsberg to a specialist, intending to continue to Paris from there. The operation was not successful, he lingered, but died at the end of the year 1867 and was buried in Koenigsberg.

Footnotes to Chapter II

(1) A derogatory reference to this absenteeism on the part of the Litvak husband is made by Mendele Mochar Sefarim in Chapter III of the Travels of Benjamin III.

'...to steal out and run away from his wife? This is also hard to do, and has in it something of the custom of the Lithuanian husband.'

(2) My greatgrandfather was an 'advocate', acting on behalf of the members of the community when they had dealings with the Government, and my grandmother, who had learnt Russian, quite naturally became his secretary and undertook much of the legal work, even writing the 'letters to the Czar'.

(3) The opponents, within Judaism, of the Hassidim were known as the Mithnagdim, and it was their custom to carry the Scrolls round their synagogue only on Simchath Torah, (Rejoicing of the Law); the day following the 'Eighth Day of Solemn Assembly'.

(4) K.Hist.Vol.III,p.287.

On pages 289-290, Klausner discusses Mapu's attitude to Schulman's translation of the Mysteries of Paris, and quotes letters to his brother, Mathitnias, in Paris. Mapu's tone is scoffing at the quality of the translation and a little tinged with regret at the fame and fortune it was bringing to Schulman; and he ends with the mocking suggestion that soon they would be seeing translations of Don Quixote, and the Thousand and One Nights. When one compares Sue's work directly with Schulman's translation it can be seen from the amount omitted and the misrepresentation of many of the ideas, that Mapu's criticism was valid.

Chapter III The historical novel in the 19th. century

Introduction

In a recent review in the 'Times' of the Letters of Alexander Pushkin, translated by J. Thomas Shaw; the critic remarks; 'One of the most fascinating things in the letters is the internationalism of literature in those days. The works of Walter Scott, Stendhal, Hugo, are known to Pushkin soon after they come out.' Although Mapu spent his life in an apparant backwater he was not cut off from the main stream of European events and had opportunities to be influenced by the best works of contemporary writers, for he had a brother in Paris and a knowledge of European languages. He was a man of his own times and in sympathy with its reforms and prejudices. He himself, acknowledged his debt to Eugene Sue, and, on his own admission placed literature high on the list of those things that make men cultured and civilized.

From the number of 19th. century European authors who wrote historical novels, I have selected six; one Scots, one English, three French, and one Italian. This type of book varies both in purpose and form at different periods, so that a brief examination of these six; their backgrounds, output, influence on their own time, reasons for adopting the historical form, and, the position each earned in European literature, should help to place Mapu within the circle of his own contemporaries.

These notes have been compiled in part from a 19th. century source; (E.B. 9th. ed. 1882), and from the ~~various~~ introductions to the Everyman Library editions of some of the authors' works.

Sir Walter Scott (1771-1832)

Scott, the first of these writers of romantic history, claimed Border ancestry from both his parents. In past centuries, the border people had been shepherds and cattlemen, and with their history of raiding, a measure of sheep stealers and rustlers could be included. His father, who was a writer to the Attorney in Edinburgh was the first of the family to adopt a town life, and his mother was the daughter of a Medical Professor at

Edinburgh University.

It has been levelled against Scott by his critics that he had no preparation for becoming a writer, but he himself refuted this. He might have lacked something in his education, due to his illness in childhood and irregular attendance at school, but left to himself, as he was, he read prolifically and so acquired much of the romantic lore which he later used in his writings. He did attend an academy or senior school and afterwards read for the Bar. At the same time he continued to read widely and undertook historical studies.

He was but a schoolboy when he mastered French sufficiently well to read through collections of old French romances. At fifteen he learnt Italian, attracted to it by translations of its old romantic tales, and also, because he could then read Dante in the original.

Having previously become interested in Scottish family history and genealogy; while at his legal studies, he examined the papers preserved in the Advocates Library, and by twenty one he had become an authority in deciphering old manuscripts. He did claim that he was first inspired to write romances by Cervantes whom he read long before he was out of his teens. (1)

His home background was Puritanic, somewhat ascetic, as befitted a well-ordered Scottish household; but despite his disciplined upbringing Scott was well to the fore in all the students' antics and activities of both the High School and Junior Bar. Through his mother's family he entered into the literary society of Edinburgh, at that time electrified by the advent of Burns.

For seven years he spent the vacation periods rambling through the Border country, collecting ballads and making notes on the characters and scenery he found there. He was admitted to the Faculty of Advocates in 1792, but endeavoured to gain some remunerative post that would leave him free time to pursue his literary work. He received such an appointment in 1799 and a better one in 1806. The post did require three to four hours

serious work daily during the six months of the legal term, and Scott discharged these duties faithfully for twenty five years, all of them during the height of his activities as an author.

He became interested in German Literature in 1788, introduced to it through translations, but as soon as he was free of the burden of preparing for the Bar, he learnt German and was excited to find a new school of romantic writing founded in serious study. He published a translation of Goethe's *Gotz von Berlichingen*, in 1799.

Early in his career Scott advanced money to a publishing firm and eventually, in an effort to stabilise its rickety finances, he became a sleeping partner. He was badly let down by the people to whom he entrusted the running of the business and this was the cause of his ultimate financial ruin and bankruptcy in 1825. His last years, despite ill health and bouts of considerable pain, were spent in feverish activity, producing works in an attempt to gain sufficient to settle all his debts. (*Ivanhoe*, c.1817, was dictated to an amanuensis during attacks of acute suffering from a stomach complaint.) This persistence to meet his obligations was the source of much concern to his family and friends and, when a year or so before his death he got it into his head that he had cancelled all he owed, a Government ship was put at his disposal and he spent his last year cruising through the Mediterranean, only returning across Europe when he felt his end was near, in order to die in his native Scotland. (2)

Scott, and as will be seen, others of these 19th. century authors, had an enormous output of work; while at the same time he participated to no small degree in other spheres. He prepared editions of various works for the publishing firm of which he was a partner. This was useful as it added to his knowledge of English and Scottish history and he used such information in writing his novels. During his most active period; he worked at his official post, wrote a couple of novels a year, prepared various works for publication, and kept open house at his home, Abbotsford. He was also busy there with both his house and estate, adding wings to the first, while planting and laying out the second.

Since he already had a reputation as a poet, the Waverley novels were published anonymously, the secret of the author's identity being kept for some time, although not too closely guarded. These novels brought him much fame in Europe in his own time; we are told that he was one of Bismark's favourite authors, and he was undoubtedly an influence and inspiration to other writers who followed after him.

In his work he did not rebel against established traditions and admits in his poetry that he tried to preserve the energy of the old ballads without their rudeness and bareness of poetic ornament. His rough Borderers are dressed to advantage in the costume of romantic chivalry. There are concessions in the baronial magnificence to the taste of the 18th. century.

His publishing house issued a literary review, the 'Quarterly', in which, since it had been published anonymously, he reviewed his own novel, Old Mortality. He used this occasion to defend his own use of the historical novel form. He had resented Carlyle's criticism of himself as an historian, and the way he undervalued his studies as an antiquary. He argued seriously in the article against the idea that, 'historical romances are the enemy of history.'

In this review of his own novel, he admits that historical romances have always been failures, but that the failure is due to the imperfect knowledge of the writers, and not to the species of composition. In his own words he states; '...if anachronisms in the manners can be avoided and the features of an age gone by can be recalled in a spirit of delineation at once faithful and striking... the composition itself is in every point of view dignified and improved and the author, leaving the light and frivolous association with whom a careless observer would be disposed to ally him takes his seat on the bench of the historians of his time and country.'

He continues; 'The volume which this author has studied is the great book of nature. He has gone abroad into the world in quest of what the world will certainly and abundantly supply, but what a man of great discrimination alone will find, and a man of the

very highest genius will alone depict after he has discovered it.' He goes on in the article to compare himself even to Shakespeare, because it is human character that he depicts and this is unchanging despite the historical background. (3)

Scott wrote his novels, drawing upon his own vast accumulated store of anecdotes, notes about people, and knowledge of history, as and when he needed them. But he did not hesitate for the sake of his plot and story, to stretch the point of date or historical accuracy. Documentary evidence is at a variance with Scott's account of Amy Robsart in Kenilworth. (4)

Although both Richard I and Robin Hood, appear in Ivanhoe, it is not likely that they lived at the same time.

In the New Century Library edition (1906), of the Heart of Midlothian, are Scott's own comments on his use of his copious notes made from life, as the sources for events, and models for the various characters. He tells how Feckless Fannie, who used to wander the border country, was the inspiration for Madge Wildfire in the book.

Footnotes

(1) In the twentieth century, when all sorts write and are published, Scott's critics' remarks about the suitability of his education for becoming an author, are academic; but it is interesting to note that in some significant aspects Mapu's formative years paralleled Scott's. Both showed an early aptitude for scholarship and were mainly self taught. Each must have possessed instinctive discrimination; their young imaginations were stimulated by folk romances; Mapu's by those in the Talmud and Kabalah, Scott's by the Border tales and ballads. Each mastered foreign languages in order to equip himself for reading their literature. Though topographically different, there is some similarity in the climate of their backgrounds, and, a not dissimilar Puritanism in their home lives. Each was steeped in the Bible and one can compare the way Scott introduces paraphrases and biblical expressions to Mapu's 'melitzan' style.

In Chapter 39 in Ivanhoe, is Rebecca's evening hymn; 'When Israel of the Lord beloved....'. Its paraphrase of verses from the Psalms and its ballad form make it not unlike the verses Mapu composed for Amnon in Ahavath Ziyyon. In fact the language of this whole chapter resembles that of Mapu. There is the same ring of biblical phrases; '...a dream, an empty vision of the night...'. Rebecca must seek, '...the Comforter - who may hide his face from his people, but who ever opens his ear to the cry of those who seek him in sincerity and in truth...'. J

In Chapter 27, in The Heart of Midlothian, Jeannie Dean marks in his Bible the 16th. and 25th. Psalms, when she tactfully leaves a gift of money with her poor parson lover, Reuben, before she sets off on her journey. The latter of these verses, 'I have been young and am now old, yet have I not seen the righteous forsaken nor his seed begging their bread', would have had a very familiar ring for Mapu, coming as it does into Grace after Meals.

In the same book, in Chapter 22, when old Dean sees his younger daughter charged with infanticide, Scott's adaption of 1Sa.4:21; 'Ichabod,' he said to himself, 'Ichabod my glory is departed,'; fits into the text as easily as any paraphrase of Mapu's.

(2) Scott's poem, Love of Country, with its first lines;

'Breathes there a man, with soul so dead,

Who never to himself, hath said,

This is my own, my native land...'

depicts the 19th. century's brand of European patriotic nationalism, rooted in one's homeland and its culture. These elements are reflected in the Haskalah of eastern Europe, which tended towards a national revival. There is a feeling of this to be found in Mapu's words; '...to do one's work on the hills of Israel.'

(3) This gives an insight into Scott's attitude towards the value of his work in the wider teaching of history. Klausner quotes Mapu as offering a more prosaic reason; namely that it was easier to get an historical novel passed the Censor than one

which was set in contemporary times and might criticise the Regime. This is born out by the criticism in the 'Times' of Aug. 6th.1964, of the Letters of Pushkin; where the reviewer writes;

'Overriding all for our interest today, there is the writer producing his masterpieces, his struggles with the censorship, and his direct surveillance by the Tsar. This last is most vivid in the letters. Pushkin's genius will not be stifled. It involves him in great risks. He has at one point to sire his offending work on to a dead poet. He is privately defiant and publicly abject...'

Scott's point, however, that human character does not change, makes a real contribution to the understanding of history, which is not just a list of events and their dates. Mapu, too, understood this for his characters are well observed and the reader is able to ignore the anachronisms and appreciate the story set against what purports to be a biblical background, though only vaguely sketched in.

Lord Lytton (1803-1873)

In contrast to Scott, with his Border ancestry, Lytton came of the English aristocracy. The note on the fly leaf of the Everyman's edition of the Last Days of Pompeii, states; 'Edward George Earle Lytton Bulwer - Lytton, 1st. Baron Lytton, born London 1803. Married against his Mother's wishes and took to writing to support himself. Entered Parliament in 1831 and became Secretary of State for the Colonies. Raised to the peerage in 1855. died 1873.' From his mother he inherited the Knebworth Estates in Hertfordshire, and added her maiden name of Lytton to his patronym of Bulwer.

He too, like Mapu and Scott was educated at home, but does often discuss in his novels the advantages and disadvantages of a public school education. His father died when he was but a child and he was raised and cared for by an able mother.

In 1820 he published a volume of poems written when he was

fifteen years old. The volume is dedicated to ; '...the British Public, that generous public who have always been the fosterers of industry and genius, who have always looked forward from the imperfections of youth to the fruits of maturity.'

In his writing he was influenced by the fantastic German romances popular at the beginning of the century. He was an ambitious man and worked hard to succeed to the fame he coveted. William Minto (E.B.) writes; '...he was deeply impressed with German theories of art, all of his novels were novels with a purpose, either a moral purpose, a psychological purpose, or an historical purpose. He sought to embody the leading features of a period, of a phase of civilization, to trace the influence of circumstances on character, to show how the criminal may be reformed by the development of his better nature, and how men of fine nature may be led stage by stage into crime, to explain the secrets of success and failure in life, these, apart from the purely dramatic object of exhibiting inward struggles between the first conceptions of desires and their fulfilment, and between triumph and retribution, were his avowed aims as a novelist. He did not leave his purpose to the interpreter; he was critic as well as creator, and he criticised his own works frankly, and laboured to admit other critics to a fair point of view. It was, perhaps, a tribute to the intrinsic interest of his plots, characters, and descriptions, that he was under the necessity of begging attention to these higher aims.'(1)

With regard to Lord Lytton's historical novel, however, along with his desire to stress its purpose, he took special care to secure historical accuracy. In the preface to the Everyman edition, his great-grandson, the present Lord Lytton, tells how, when writing the Last Days of Pompeii, the author visited the site, basing his descriptions and reconstructions on what he found there. This book was published in 1834, and William Minto writes; '...no historical romance dealing with times and scenes so remote was ever more widely popular in England.'

Although during the most productive period of his literary life, Bulwer-Lytton~~was~~^{ra} an eminent member of Parliament, he did, while out of office for a time, make a determined effort to win high rank as a poet. (2)

Literature was to Lytton a means of livelihood, but at the same time it was a platform for his aims and ideas. He was of the aristoc^{ra}cy, and according to William Minto; '...sought to 'aristocracise the community'; that is raise it to a standard not of wealth or pedigree but of 'superior education, courteous manners, and high honour.' He goes on to say that; '...in all Lytton's novels the characters are placed on the stage and described, they are not left to reveal themselves gradually in action.' He adds the following quote from one of the novels as a clue to the author's own opinion of what he sought to do in his writings. 'Every great genius,' one of his characters is made to say, 'must deem himself alone in his conceptions. It is not enough for him that these conceptions should be approved as good, unless they are admitted as inventive.' (3)

Footnotes

(1) The purpose behind Mapu's novels was to extend the teachings and the philosophy of the Haskalah. He was also convinced, to quote his own words; that, '...hazon, (his word for belles (H.A.9) lettres), educates and civilizes (cultivates) a nation.'

Klausner (K.Hist. Vol.III,p.295) describes the teachings of Haskalah as; '...a form of life, healthy, and free, based on work on the land and in the spirit of the Prophets.' These ideals are expressed in the dialogue and argument of Ahavath Ziyon, and examples will be cited when the book is examined in detail. Klausner goes on to say that; '...in all of the deceits of Simri there is a hint of the hypocrites of the new generation, who pile up and establish the commandments between man and the Almighty but increase abominations within themselves when the matter touches the commandments between man and his fellow.'

(2) The poems included in the Last Days of Pompeii have,

in one respect, been compared by Klausner to those Mapu inserts into Ahavatn Ziyyon. The similarity being that just as Lytton's do not observe classical meters, neither do Mapu's follow the parallelism of biblical poetry; despite the fact that both novels have classical settings. They are in both cases, however, songs and perhaps when men set verses to tunes, they were in forms that have not come down to us.

(3) In contrast to Lytton's care to create complete characters, right from the start, it will be shown later how Mapu's characters reveal themselves by the things they say and, how and when they say them. The clues to each one's nature and individual development are found in the dialogue and the words he or she uses as they all react in the sequence of events.

Alessandro Francesco Tommaso Antonio Manzoni (1785-1873)

Manzoni, the founder of the romantic school in Italian Literature, was born in Milan, on March 7, 1785. He came of an old family originally Lords of Barzio in the Valassina. His father was a well-known author Cesare Beccaria and his mother Guilia, was also a woman of some literary ability. There are doubts as to his legitimacy, both mother and son never showed much sympathy for the father, and he could have been the son of one of the talented Verri family. His mother ran away to Paris in 1796 with a great Milanese banker, who left her and his fortune and his own wife penniless.

He had an unhappy youth, was sent to school very young which did not suit his timid, nervous disposition, and throughout his life he suffered from neuroses. He could never go out alone and dreaded crossing a street. He showed little aptitude at the various colleges which he attended as a child and was ranked among the dunces. However, at fifteen he disclosed a passion for poetry and wrote two sonnets of considerable merit.

His father died in 1805 and he joined his mother at Auteuil, where he spent two years mixing in the literary set of the so-called 'Idealogues'; philosophers of the 18th. century, and

sampling the negative creed of Voltairianism. However, after his marriage in 1808, influenced by his wife, he exchanged these ideas for those of a fervent Catholicism, strongly influenced by the Jensenist philosophy. (1)

His wife was only sixteen when he married her with a Protestant ceremony at a private residence. She was the daughter of a Swiss merchant from Geneva. On her conversion to Catholicism, both he, and his mother, were re-converted.

His marriage was most happy and he led for many years a retired domestic life, divided between literature and caring for his estate. He produced the *Inni Sacri*, a series of sacred lyrics, and a treatise on Catholic morality, as part of a task undertaken, under religious guidance, to expiate his earlier lapse from faith.

Manzoni was brought near to ruin in 1818 due to the mismanagement of his affairs by a dishonest agent. In 1819 he published his first tragedy, *Il Conte di Caramagnola*, which violates all classical conventionalisms, and excited a lively controversy among the European literateurs. Another example of the international exchange in writings at that period. It was severely criticised in the *Quarterly Review*, and Goethe replied in its defence.

The sum of, the political events of 1821; the Carbonari Conspiracy; Napoleon's death; and Austria's assumption of power in North Italy with the imprisonment of many of Manzoni's friends, weighed on his mind and he sought distraction in historical studies. This eventually led to the composition of his greatest work, his novel, *I Promessi Sposi*. It was completed in September 1822, and was published in 1825 - 1827, a volume a year. It, at once, raised its author to the first rank of literary fame.

After considerable research, Manzoni wrote the first draft of the book without much effort. He then re-wrote it, working hard to create a readable language and style in Italian; he finally produced a corrected edition in 1840 - 1842. When first published in 1827, the book caused much controversial discussion and still holds a special place in Italian Literature, being the source

the source, in that language, for nearly as many quotations as Shakespeare is in English. (2)

During the writing of his novel Manzoni published his second tragedy, *Adelchi*, in 1822. This concerns the overthrow by Charlemagne of the Lombard domination in Italy and contains many veiled allusions to the then existing Austrian rule; another example where an historical setting can keep the writer out of trouble with the authorities.

These works more or less completed his literary career. His first wife died in 1833, followed by the deaths of several of his children as well as that of his mother, to whom he was attached. He married again in 1837; taking this second wife to help him look after his children, but she was a shrew who made (3) life miserable for him. She too, died before him as did all but two of the nine children of his two marriages. At his death, his country mourned him with almost royal pomp and Verdi's Requiem was specially written to honour his memory. (4)

Footnotes

(1) This return to an orthodox religion after an almost heretical childhood and youth, is in contrast to Mapu, who threw off a mediaeval orthodoxy, even after deep studies in mysticism, and presents in his books a case for rebirth of rationalism and the teachings of Haskalah.

(2) Mapu and Manzoni had, in a way, a similar problem; what style of language to use for a novel in the 19th. century romantic manner. Such a work had never been written either in Hebrew or Italian. In these circumstances it can be seen why each took such care, rewriting and revising his work before publication. (See above, Published Works, p.25)

Klausner, when dealing with the contemporary criticisms of Ahavatn Ziyon quotes at length, one from *Strenna Israelitica per l'anno 5615 (1854-1855)* etc. elaborato da Isaaco Reggio, Anno III Gorizia, 1854, pp 95-96.

In this article is found the following comment on Mapu's use of Hebrew.

'...and so to speak before all else about this last matter (the language). The reader will be astonished how the author (Mapu) knew to give a concrete form in the Hebrew tongue which has in it little more than one thousand roots, to thoughts as many and various as all which are set forth here, always with such high elegance (*con isquisita eleganza*) with charming eloquence (*con eloquanza incantevole*), with apt taste and in the purity of the most exact language of the Scriptures.'

Mapu's melitzah style will be dealt with later but, the critic does not quite assess the position Hebrew held in the culture of the people of eastern Europe. It had never become a dead language and was the fountain head of their studies. The Bible was continually being quoted in all their philosophical discussions. Throughout the ages, learned Rabbis had always written to one another in the 'holy tongue' and although a young lad away at the 'yeshiva' might write to his grandmother in Yiddish, (H.A.10) he would do his grandfather the courtesy of corresponding with him in Hebrew. The student spent his time studying Hebrew writings and the phrases and idioms of the Bible were completely alive and quotable to him. Mapu found no difficulty in using these verses freely to express his own ideas.

For example: In Chapter six, when he describes the festival crowds that throng to the Temple for Succoth, he skillfully combines two verses from two different Psalms; using Ps.42:5, and Ps.55:15.

'...For I will pass over with the multitude to the house of God with the sound of rejoicing and thanksgiving of a festive crowd...' (H.A.11)

'We walked unto the house of God in company...'

Mapu writes:

'...from there the festive crowd is seen passing over in a multitude and going in company towards the house of God with the sound of rejoicing and thanksgiving...'

It should be noted that both these verses respectively contain different expressions for 'in company', which appear nowhere else in the Bible. (H.A.12)

The following quote about Manzoni's adaption of Italian to his needs, from the preface to the Everyman edition by Archibald Colquhoun, can be compared to the one above concerning Mapu.

'A pre-occupation which was to remain with him for the rest of his life was the style and language. He wrote to a friend, 'Imagine a language never written as it is spoken, and used by very few inhabitants of Italy; a language corrupted and disfigured. There is a complete lack of feeling of communication with the reader of that certainty of handling an instrument which is known equally to them both...'. And in another letter to Fauriel he (Manzoni) remarked, 'I think with you that to write a novel well in Italian is one of the most difficult things.' For contemporary written Italian was still under the dead hand of the Academies. It was no longer a living language. Speech was split into a series of local regional dialects...Manzoni set himself with everything else to form in *I Promessi Sposi* a standard and style for the Italian language which would be accepted all over the peninsula...'

(3) Both Mapu and Manzoni married twice but Manzoni was happier with his first wife while with Mapu it was the other way round. Although such things may seem of slight importance, the novelist does draw on life and there could be something of Mapu's own experience in his remarks concerning Joram's two wives. Of Haggith the first one, he writes;

'...but Haggith, at that time doted upon Joram the Captain...Her desire was for Joram and her father secretly intended her for him.'

Of Naamah, the second one, he write;

'...He had two wives, the name of one, Haggith bath Ira, and of the second, Naamah. Joram loved Naaman deeply for she was beautiful to look upon.'

(4) In the ~~same~~ article by Isaaco Reggio, there is fulsome praise of Mapu's work and the author compares him to Dumas, Sue, and Manzoni. The following description of the position Manzoni held among literary men in general and in Italian Literature in

particular, comes from the Encyclopaedia Britannica, 1882, and could explain why Mapu valued such praise and wrote of it to several of his friends.

'Manzoni's position in literature is unique, for while the romantic Renaissance produced in other countries a galaxy of genius, in Italy it remained embodied in him alone, since none of his disciples came near enough to be classed with him. Scott declared *I Promessi Sposi*, the finest novel ever written... It occupies the same place in Italian as *Don Quixote* in Spanish Literature.'

Scott's statement however, could come from a much quoted but most likely unfounded story given in a footnote in Colquhoun's preface to the Everyman edition.

'In conversation Scott is said to have congratulated Manzoni on *I Promessi Sposi*, and Manzoni to have answered that he was the other's debtor for everything. To which Scott is supposed to have replied, 'In that case this is my finest work.''

This unique position in Italian Literature is not unlike that of Mapu's in Hebrew writings; for no other writer succeeded so well in the romantic style.

Gustave Flaubert (1821-1880)

Flaubert was born at Rouen, the son of a surgeon. He travelled widely as a young man, in Europe, North Africa, and the Near East. He was observant and understanding, but not deeply touched on his own part, either by what he saw or the human contacts that he made. His first novel, *Madame Bovary*, a picture of bourgeois provincial life, created a stir and brought him considerable recognition; so that his second book was eagerly awaited. In complete contrast he chose an historical background for this novel, *Salamambo*, a tale of Carthage at the time of Hannibal's father, Hamilcar. He had completed some of it, and then paid a visit to North Africa. Here he decided to scrap all that he had written and re-wrote the novel against the background as he found it. The book was published in 1862. (1)

He also read the history of the period as intensively as the

limited records would allow. The historical accuracy of the novel, however, was severely criticised by Sainte-Beuve, in his lengthy analysis of the reconstruction and its documentary basis. He complained of the very limited amount of fact on which Flaubert could base his tale. This criticism was answered by Flaubert, and both the critical essay and letter in reply are printed at the end of the Everyman edition of the novel.

Flaubert claimed it to be a true attempt at reconstructing an event, save perhaps, for the inclusion of a few imaginary items such as the aquaduct in the neighbourhood of Carthage, which feature he used to further the action of the story.

As an author, Flaubert wrote with deliberation, realistically like Balzac, and preferred the way he wrote to his subject. He chose his words with exactitude, making their sounds fit their meaning and the rhythm of each phrase convey the mood of the passage. In *Salamambo*, his avowed purpose is historical reporting, to try and regain the feeling of the contemporary atmosphere.

One is aware of this seeking after atmosphere, and feels that Flaubert is only interested in his own sensuous feelings for the scents, the sounds, the gory details of the senseless slaughter of men and elephants, and the unusual cadences of the Semitic words and names he introduces. For example; the careful, lingering, way in which he enumerates the names of the montns, telling us that these have been given to the sacred fish in the garden pond, and describing how *Salamambo* calls them each individually. The strange words are introduced, not for their meanings but for the exotic quality inherent in their strangeness. (2)

Footnotes

(1) Flaubert's extensive travels in contrast to Mapu's restricted life, helped the former to realise how important even climate and terrain can be in reconstructing an historical event. Mapu, in his novel describes a 'holy land', strongly influenced by the Lithuanian countryside he saw around him.

(2) This creating of a style out of strange words is in complete contrast to Mapu, who used an antique tongue to shape a novel modelled on the works of his contemporary European authors.

Both Flaubert and Mapu try to recreate an early Semitic people, but there is nothing in common between the first's realistic sensual style, with no heed paid to moral or ethical values, and Mapu's sense of purpose. The reader can contrast Flaubert's presentation of the sacrifice to Moloch of the young boys; its piling up of the horror as the parents become more and more eager for the offering, and hand their children over to be burnt; with, Maacha's statements to Tamar about witches in Chapter eighteen. Here, while telling of their abominations, she includes the words from Lev.16:21; '...there they pass their sons through (the fire) to Moloch.' It may be doubtful if Mapu could have described or reconstructed such a scene as Flaubert's; but one feels that the biblical verse conveys to him sufficient sense of the abomination, and such a perverse pagan delight, as Flaubert shows, would have been unthinkable to him.

Alexander Dumas, the Elder, (1802-1870)

Dumas was the son of General Dumas and Marie Labouret, an innkeeper's daughter. His father was a creole, the illegitimate child of the Marquis Davy de la Pailleterie and Louise Dumas, a black woman of St. Domingo.

His literary output was enormous, and perhaps, the two best known of his novels are the Count of Monte Cristo, and the Three Musketeers. The first was published in 1844, and with it the author gained a European reputation; until then he had only been known in France. There is a marked degree of plagiarism in his works, his historical romances, by his own admission, are based on those of Scott; while some of his plays have whole scenes taken from other writers, without a word being changed. Nevertheless, Monte Cristo is said to have excited more universal interest than any romance since Robinson Crusoe, or the Waverley Novels. This book and the Three Musketeers were written as serials for

a newspaper, like some of the works of Sue, whose *Wandering Jew* had earlier appeared in this way.

Following the success of the two above mentioned works, Dumas created a 'writing factory'. In 1844, he issued some forty volumes and contracted for innumerable stories, all of great length, and, to be published at the same time. Any one of these undertakings was beyond the powers of a single writer. He began by employing one or two assistants with whose aid he furnished his two great stories. They wrote, while he daily supervised and inspired, directed, consulted, and manipulated the incidents. This still could not keep up the supply, so he engaged clever young writers to whom he would suggest a theme and an outline; then issue the work under his own name. Despite relying (1) like this on the work of others, his must have been the moving force, for his assistant Maquet, to whom some attribute much of the output, never published anything of worth under his own name.

Dumas justified his method of writing and his indiscriminate use of the works of dead and living authors by calling them 'conquests'. He is quoted as saying; 'All human phenomena are public property, the man of genius does not steal, he only conquers. Everyone arrives in his turn at his hour, seizes what his ancestors have left and puts it into new shapes and combinations.'

Dumas married an actress in 1842, but the marriage was not a success and she died in 1859. The height of his success was from 1846 to 1848, the year of the second revolution. After that he lived by his wits, a man full of schemes and dodges, reduced to putting himself on show, and to writing 'puffs' for tradesmen. At the time of the Franco Prussian War of 1870, he was taken to Dieppe where he died, attended and cared for, by his son and daughter. ✓

The works that bear his name number 1200 volumes. Of these it could be said; the dialogue is entirely his own, the books are full of spirit and dramatic quality, and, as an ingenuous

story teller and entertainer, he made a real contribution to literature.

Footnotes

(1) This offers a complete contrast to Mapu's care in composition and hesitation to publish, in case his work should be laughed at.

Joseph Marie (Eugene) Sue (1804-1859)

Sue was the son of a surgeon in Napoleon's army and may have had the Empress Josephine for a godmother. He too, became a surgeon and served in the army in the military campaign for the re-establishment of royal power in Spain in 1823, and at the battle of Navarino in 1828. He also served as a naval surgeon and used these experiences as material and backgrounds for his novels.

He started writing at the height of the romantic movement of 1840. About this time he became strongly affected by socialist ideas and it is soon clear to the reader that the purpose of his writing is social-political, and wherever the Church interferes with free expression of ideas, he is anti-clerical. He was a gifted writer and produced works full of atmosphere, accuracy, and sympathetic characterisation; but sacrificed his skill to force political points. He deliberately moulded his characters into forms that furthered his arguments, and it is only in minor characters, such as Rose Pompon of the Wandering Jew, that his real ability can be seen. She flits in and out of the story, untouched by the weight of all its tragic contents, because with her, for once, the author seems to have no moral nor political axe to grind.

Sue's novel, the Mysteries of Paris, was written in 1842, and the Wandering Jew, in 1844-1845. Both these novels first appeared as serials (roman feuilleton), a form then at the height of its popularity. Their purpose, to propound the author's political and social philosophy is apparant. For example, in the Wandering Jew, among other progressive themes, Sue intro-

duces an interesting industrial experiment in benevolent capitalism. It comes up against strong opposition from the reactionary forces of the Church and, by the intrigues of the Jesuits, the Church's politicians, the new model factory with its workers' housing is destroyed, along with its institutor.

In his own time Sue was very popular, both for his sense of purpose and his melodramatic style; but he was soon put on the Index and is far less easily available than the other authors.

After the above two novels, he wrote a series of works, each an individual story, but the whole known as the *Mysteries of the People*. These are not really novels, but documented historical works, tracing a French Breton family through several centuries and showing the struggle of the qualified craftsman to establish his rightful position in society and to maintain intellectual freedom against Church regimentation. (1)

Sue was a contemporary of Dumas' and has been compared with him; but while the latter dissipated his talent, the former, used his to preach his gospel.

After the Revolution of 1848, Sue sat for Paris (Seine) until he was exiled in 1850, following the coup d'etat, for the part he played as an anti-Bonapartist. He died at Annecy in Savoy, on August 3rd. 1859.

Footnotes

(1) Even by Mapu, himself, Sue is acknowledged as the author who most influenced him. Mapu suffered, politically, intellectually, and financially, under a harsh tyranny. He had deliberately thrown off the mental shackles of a mediaeval orthodoxy, and demonstrates in his writings, his leanings towards progress. Sue's problems might not have been the same as his own, but it could be that not only the romantic style, but also the social political arguments, struck a sympathetic chord in him.

Nineteenth Century Authors and Mapu

Mapu's place as a 19th. century author rests on how closely his work follows the shape and pattern of the contemporary

Romantic novel, and how much its values, social, intellectual, moral, and political, reflect those of the period; both the progressive and the reactionary ones.

Bearing in mind that it is impossible to sum up a period's values in one example of contemporary verse, and also that the 20th. century's ideas about civil rights and equality of income stem from 19th. century thinkers; there is however, a feeling of the accepted pattern in the following verse which has just recently been deleted from the 19th. century hymn, All Things Bright and Beautiful.

'The rich man in his castle,
The poor man at his gate,
God made them high and lowly,
He ordered their estate.'

Such a society was perfectly acceptable to many a 19th. century person, and in this regard for the state of social values, Mapu is like his contemporaries. The stories, in the main concern the rich and great.

Jedidiah is a prince of Judah, able to entertain at his lavish table, numerous disciples of the Propnets, (students of the seminary), on the holy days. The conditions of the poor are described, but any change for the better depends on the benevolence of the rich. Mapu, too, has his ivory palaces, and in contrast, the hut at the Valley Gate. Of the six, Manzoni only has as hero and heroine, peasant craftfolk, silk weavers; but the action of his story is nevertheless, controlled by those of aristocratic birth. In the examples chosen of the other authors' works, the heroes and their heroines, are of noble birth, high intellect, and cultured upbringing. The women are idealised, pure in mind, of flawless classic beauty, and refined in spirit. Except, perhaps, for Flaubert whose heroine is rather nebulous and whose hero never seems to come to grips with anything. They are steeped in the scenes of slaughter, the exotic scents, and the overpowering sensuousness of the book itself.

But there is this similarity amongst the others; Scott's Rebecca and Ivanhoe, Lytton's Glaucus and Ione, Dumas' Count of Monte Cristo, who might start as a poor sailor but finishes with fabulous wealth and a bride originally of noble birth, and Sue's Adrienne de Cardeville with her Indian Prince Djalma. Mapu follows the pattern, Amnon is really a prince, not a shepherd, and when he introduces Tamar, he describes her as noble, charitable, and most beautiful.

Politically there is a strong sense of nationalism; the good French love France, Glaucus is a Greek and holds his conquerors, the Romans in low esteem; while Amnon cleaves to Jerusalem and the hills of Zion. All the authors hold in contempt and finally destroy the hypocritical, the irreligious, and the false prophets; Bois-Guilbert, Arbaces, Rodin, and Zimri.

With regard to pattern, there is a similarity of presentation in all the books. They generally open with an incident involving one of the main characters; then, after this initial plunge, a background is sketched in. The hero and heroine go through various vicissitudes, separations, and misunderstandings; the book culminates with a major historic catastrophe; this is followed by a re-union and sometimes but not always, a happy ending. Most of the books include this historic event as well as major or minor historical figures. Scott in Ivanhoe, has real and legendary ones as well as the historic event, the expulsion of the Jews from England. Lytton's characters are legendary but the historic eruption of Vesuvius overshadows the whole book. Manzoni includes the Nun of Monza and the bubonic plague of 17th. century Milan. Flaubert has Hamilcar's defeat of the rebellious mercenaries; and Sue, in the Wandering Jew builds up to the Paris cholera epidemic in his last chapters.

Mapu has assimilated this pattern in general, but did not succeed in writing a satisfactory opening chapter. He goes straight into presenting his characters by description and not with an incident, so that the beginning of the novel is rather

heavy going. Afterwards he does manipulate his story well, with all its anticlimaxes, and holds the reader's interest until his final historic catastrophe, the siege of Jerusalem by Sennechrib', along with the introduction of his real historic figures, King Hezekiah and the prophet Isaiah, who have previously only been referred to, in the novel.

The love themes roughly follow the same pattern in all the books. Boy meets girl, boy wins girl, outsiders separate them, girl might doubt but the strength of her love does not abate, then boy regains girl, all is explained and forgiven. There is also a secondary love theme, sometimes unrequited as with Lytton's Nydia; sometimes sublimated, as with Sue's La Mayeux; and Scott's Rebecca; and sometimes profane, as with Bois-Guilbert, Arbaces, and Don Roderigo. Asrikam, with his desire for Tamar and then Peninah, is the character in this mould in Ahavath Ziyon.

Mood Poetry

It was the authors' practice in this type of novel to (1) introduce poems into the text. Often these were supposedly the work of the hero who added the ability to compose verse to his other noble talents. They are found in the works of the German authors Eichendorf and Goethe, and are introduced as the spontaneous outpourings of the character, inspired by the situation in ^{which} he finds himself; thus setting the mood of the incident and sometimes its scene. If the author is also a lyrical or ballad poet, as is the case with Scott and Lytton, the verses blend naturally into the text.

There is Rebecca's evening hymn in Chapter thirty-nine of *Ivanhoe*; while the *Last Days of Pompeii* contains many verses, songs attributed to the various characters. Sue in Chapter three, Vol. II of the *Wandering Jew*, uses the device but with a verse from another writer, Beranger.

Mapu incorporates this feature of the Romantic novel into *Ahavath Ziyon*, and succeeds in producing successful rhyming verses that do act as mood setters.

The Theme of the 'Long Lost Child'

This is another device much favoured by 19th. century novelists. Scott uses it in the Heart of Midlothian, Sue, in the Mysteries of Paris, Dickens, in Oliver Twist, Dumas, in one of the sub-plots in the Count of Monte Cristo, and George Eliott, in Silas Marner. The child need not always be the hero or heroine of the novel. Scott and Dumas in the books noted above, use such a character to bring due punishment on those who have done great wrongs in the past. However, it does form one of the main threads woven into Mapu's plot.

Historical Novels

At the same time as setting Ahavath Ziyon among the 19th. century Romantic novels, it should be assessed as an historical work within a general framework of books of this kind. Historical novels can take various forms; those which deal with a well-known personage; those that are set in a period of great change or upheaval, and where the characters are unknowns; and those wherein the author seeks to recreate an age by means of careful archeological and documentary study. In all, however, either consciously or unconsciously, the author generally draws upon personal experience and also points a lesson for his own times from the historical incidents and people he recreates.

Scott believed that he was helping his reader to a better understanding of history although his detail is often at variance with historical fact. (2)

Lytton made a careful study of the Pompeii excavations for the background to his novel.

Manzoni's history, in I Promessi Sposi, was not too remote from his own time and the events depicted have bearing on the great changes that took place in 19th. century Italy; while the novel played a part in the development of Italian Literature.

Flaubert, like Lytton, sought archeological accuracy, but produced a more objective novel.

Dumas only wanted to amuse.

Sue, in his series of novels, the Mysteries of the People, was writing a social history rather than works of fiction. (3)

Mapu, in Ahavath Ziyyon, comes nearest to the second of these types of historical novel, where he uses imaginary characters in a documented period. He does not attempt any reassessment of a famous historical person, but does tie his book to an incident that is told at some length in the Bible. Like Scott, he alters the parts the characters play; increasing that of Shevna the scribe, from a minor one in the biblical tale, into a conspiracy against the King. Unlike Lytton and Flaubert, he did not go to the source for background but used what he could from the Bible and such books as M'hakrai Eretz by Salomon Loevisohn, and Eretz Kadumim by Jacob Kaplan. (4)

Like Manzoni, he came at a rebirth of nationhood and this colours much of the argument of the novel. Like him, as well (5)

he helped to modernise the cultural heritage at a period of great change in the social structure of the people's lives. (6)

Finally, like Dumas, he succeeded in entertaining. (7)

In conclusion it is interesting to note which works remain as classics from among all these authors. An examination of the list of the Everyman's Library, shows among several of Scott's books, that the Heart of Midlothian is rated the best, but Ivanhoe is still very popular with film makers. Lytton has but his Last Days of Pompeii on the list, Dumas, three of the twelve hundred volumes published in his name, Manzoni, his one novel, Flaubert, two, and Sue, whose political career meant more to him than his fictional works, is not represented. As for Mapu, if ever he did appear on such a list, I feel it might be with Ahavath Ziyyon, which has the essentials of love, murder, intrigue, villains, rogues, heroes, wealth, poverty, history, and a plot culminating in a catastrophe safely overcome.

Footnotes

(1) See above, Lord Lytton, footnote 2, p.35

These poems form the subject of an article by David Patterson in the Journal of Semitic Studies, 1956. Although he does not

think highly of them as poetry, they do fulfil the function set them within the framework of a Romantic novel. In the English version by Frank Jaffee (London 1887), he acknowledges in the preface, the help of Israel Zangwill in their translation. The following are two examples of his work, the verses from Chapters seven and sixteen. He also includes a composition of his own in Chapter twenty-nine.

'Where is the home of Peace? In shepherds' huts,
 Amid the solemn silence of the hills;
 She loves the lonely dale, the quiet glen.
 Ah, fool! that, scorning her sweet sober charms,
 Didst haste to leave her for a newer mistress,
 And hast not either for thy pain! Poor wave,
 That fain wouldst skyward leap, allured
 By bright smiles of the moon to mount on high,
 The better to be shattered in thy fall!
 O Lady, deign to look upon thy slave,
 Nor by his hopeless tears be all unmoved.
 Alas! dare daniel hope to mate with rose,
 Or clay aspire to blend with Ophir's gold?
 O far-off, far-off star of my desire,
 Oh, dream divine that maddenest my days
 With mournful rapture and sweet sad unrest,
 Grow pale and vanish from my darkened sky,
 And with thy glamour dazzle me no more!
 Fade from my sight, and leave me as of old -
 Plain Amnon, shepherd youth of Beth-lehem!'

'Up my face creeps glowing scarlet,
 All my nose's tip is ruby,
 Each eye glistens like a starlet,
 And my cheeks the rose's hue be.
 Glad, of wine, as bridegroom's are, let
 Him who gets thee pure and true be,
 Drink,- or prove thyself a varlet,
 Drink, or show thyself a booby. '

'Thanks unto the noble giver
 Father Noah we can follow,
 Bathe within the ruddy river,
 Aye in Noah's waters wallow.
 Too long wineless left to shiver
 Too long black bread forced to swallow,
 Drink and stir the sluggish liver,
 Drink - the human frame is hollow!'
 'What though Northern eagles hover
 O'er the city - vain is sighing!
 Rather seek we to discover
 How to make the best of dying.
 Clasp today like ardent lover,
 Damn to-morrow, - Life is flying!
 Drink - with earthen clod for cover,
 We to-morrow may be lying!'

(2) In the introduction to the Everyman edition of *Ivanhoe*, H.J.C. Grierson writes: 'In *Ivanhoe*, therefore, Scott starts from no understanding of the spirit of the age derived from his own experience, direct or transmitted. It is as Lockhart says, more entirely a product of his wide reading. 'The Story', as Blackwood pointed out, 'requires to be read with quite new and much greater effort of imagination; the manners being unlike anything either the author or the reader of the present times could have had any opportunity of knowing by personal observation.' On the Historical accuracy of the picture Freeman has spoken the final words; 'The customs of three centuries have been confused; Robin Hood, if he ever lived, belonged to a century later; Cedric and Athelstane are impossible figures for that time, and Edward the Confessor left no descendants; Ulrica is some hundreds of years out of date and her gods were never known to any Saxon pantheon. But such things matter little in a romance which is a revolt against the despotism of facts.'

(3) *The Mysteries of Paris*, however, is a contemporary novel more in a Dickensian style, with a twisted plot, always hinting

at secrets about to be revealed, and with numerous minor characters. It could have influenced the drinking scene in Chapter sixteen, and such an incidental character as the 'drunken man from Hebron' in Chapter six.

(4) The use Mapu made of these books will be dealt with in the section on Topography, p.64

Here are two examples of how Mapu weaves into the novel, biblical references to incidents and objects, which could then have been within the living memory of his characters. In Chapter nine, Asrikam sarcastically compares Amnon to David when he feigned madness, (1Sa.21); and in Chapter seventeen, Absalom's column is mentioned, (2Sa.18:18).

(5) For example, Amnon's song to Jerusalem in Chapter ten, and the conversation between Zimri and Amnon in Chapter twenty, where the first advocates assimilation and the second responds with an outburst of ardent patriotism.

See above, Chap. I, Assimilation p.10

Klausner points out how Mapu felt that the problem of assimilation was aggravated by the fact that the first scholars spent their time in research and study of the philosophy and science of the religion and not in creating a literature for the people to read. In this he expresses the aspirations of the Haskalah, as he knew it; love for the Hebrew language, admiration for the greatness of the nation in the past and aspirations to raise its horn in the present. (K.Hist. Vol.III, pp 300 - 304) Along with this reviving of the language for general use, in another way Mapu influenced people's thinking with regard to the fence of ordinances that had been built round the Law. An entirely new picture of the Bible was presented to a young man of an orthodox community when he read, that the hero while hiding in the wilderness, killed a stag for his food, despite the laws of shechita; and that he felt the rain falling on his uncovered head, for a hatless Jew was unthinkable. It made him revise his ideas about the Bible and the people in it.

(6) Klausner quotes the following extracts from Mapu's letters and how, unlike Wesseley and Adam ha-Cohen, he took a positive stand as to literature's value to a language.

'Mapu considered fine literature far more important than research and that a language must be used as an instrument for literature.'

With regard to literature Mapu uses these expressions:

'Belles Lettres educates the nations.'

'Is it not in bardic refrains and in literature that all people began their footsteps on the road to intellect, and with no literature a people will remain uncivilized?'

'Literature gives gentility to the soul, a language to a people, and a good doctrine to purveyors of knowledge. This I have foreseen and I will create the first literature for Zion.'

'Surely the first thing for a nation and for a man is fine writing and creative literature.'

The following passage from Chapter nine demonstrates Mapu's own attitude towards the value of fine language. Tamen and Asrikam are discussing the course Amnon has chosen to follow. He will take no sum of money from Jedidiah for having saved Tamar's life but instead has asked to spend his time between studying under ben Amotz (Isaiah) and learning the defensive arts of a soldier. Asrikam considers this will lead him nowhere and it would have been better to have taken the money, he finishes by saying:

Asrikam - '...for what is his beauty, his strength, his music, and the delight of his learning? Will these blind the eyes to cover up the lowness of his family and his poverty?'

Tamen - 'Consider, Asrikam, the sense of your words and see, you are speaking at cross purposes. If he was the son of a nobleman of Judah, than I would say folly and foolishness are fine for him; for what is wisdom to him when he can boast of the honour of his fathers, and make much of himself by their riches. But God has denied him these things and given him in their stead, beauty, wisdom, and might. Will you despise these gifts of God?'

Asrikam - 'These three things I have granted him, but I put no

value on the fourth, the language of learning. What will it give to a person of despised parentage or what can it add? Lo, all the sons of Zion are learned men of God, and her poor men boast themselves, 'sons of the Prophets'. They all pursue after speeches, are wanderers in parable and eloquence, they set their mouths in the heavens to drop their word upon nation and man together. They meditate on former generations, and tell of days that were formed in the beginning; but they speak from on high, while on the earth they have no support of bread; the heavens are heavens unto the Lord, and a prudent man will find his purpose on earth, which God gave him for a habitation for himself. Ask, I pray, these learned men of God, and they will tell you; 'A drink offering is not sweet to the Lord, and he has no desire for sacrifices.' So, therefore, I, even I myself, will ask them; 'Have you entered into the secret council of God and has He revealed His purpose to you?' Parable and eloquence - they are a labour in my eyes, and polished speech - the tongue of stammerers.'

(7) The following extract from Jacob Fichman's preface to the Warsaw edition (1928) of Ahavath Ziyon, expresses what every child has felt for romances and their heroes; and how they stimulated the imagination and inspired the ambition when we were young, as well as entertaining us.

'I was a boy when I fled from my father's house, haunted by dreams and hidden desires, towards the great world. I took nothing with me save a little satchel in which I put the necessities which seemed to me most urgent; some linen, some provisions for the road, and among them Ahavath Ziyon, the book of my delights. I was unable to conceive that I should leave behind this beloved object of my life, when I journeyed forth into the world, to seek out a new life.'

'And I recall, in the days of summer and winter when I was wandering on the 'plains of Hesrun', tired, and weary from the burden of the road, I used to sit down on the grass of a dry field, and read in my beloved book, page after page, chapter

after chapter, and each time when I was sunk in these sights of long ago, the feeling came upon me like a great tree, broad and shady, set over me, sweet and cool.'

'And still I am not ashamed to this very day, if a great tiredness seizes me, sometimes a good spirit from childhood lights upon me and I take Ahavath Ziyyon or Ashmath Shomron, and deep in reading, page after page, chapter after chapter, I suddenly feel that my heart eases and that I am very refreshed, and again I have the feeling that a broad, shady tree waves over me sweet and cool.'

Chapter IV Ahavath Ziyyon

Names of the Characters

Historical Characters

Ahaz, King of Judah

Hezekiah, King of Judah

Isaiah, the Prophet, (Isaiah ben Amotz)

Shevna, the scribe to King Hezekiah (2K.18:37, 19:2)(ISA. 22:15,16)

Sennechrib, King of Assyria

Fictional Characters

Jedidiah - head of one of the families

Tirsah - his wife

Tamar - his daughter

Tamen - his son

Hananiel - father of Tirsah, (from Samaria)

Maacha - maidservant of Tamar

Poorah - servant boy appointed to Amnon by Jedidiah

Joram - head of the other family (Joram ben Avi-ezer)

Haggith - first wife to Joram, (Haggith bath Ira)

Naamah - second wife to Joram

Asrikam - son of Haggith, perishes with her in the fire

Amnon - son of Naamah

Peninah - daughter of Naamah, Amnon's twin, also known as
Shushanah, Rose of the Carmel

Achan - head servant to Joram

Helah - his wife, wet nurse to Asrikam

- Naval - son of Achan and Helah, substituted by them for the murdered Asrikam
- Abishi - Joram's agent in charge of his flocks near Bethlehem, and kinsman of Naamah.
- Sitri - his brother in charge of Joram's vineyards on the Carmel
- Utz - Joram's servant, an assistant to Sitri
- Matan ben
- Jozabad - Judge, rejected suitor of Haggith
- Zimri - escaped priest of Baal, who fled from Samaria to Jerusalem and became head servant in Jedidiah's household.
- Hefer and
- Bukkiah - two rogues who help in the murder of Haggith and her children, and in the theft of Joram's treasure.

Incidental Characters

- Azariah - head of the priests, of the house of Zadok, to whom Zimri applies with Hananiah's letter on his arrival in Jerusalem
- Jimnah ha'
- Carmeli - mentioned by Amnon as his lodging-house keeper in Jerusalem
- Carmi - keeper of the wine shop and drinking house
- Hadoram - the merchant from Zidon
- Puah - maidservant to Tamar after the unmasking and death of Maacha

The title - Ahavath Ziyon

In a later chapter the interwoven themes of the story will be discussed, but the two main ones, the love story; and, the threatened destruction of the nation by Assyria, with the risk that it may lose its purpose and identity by assimilation with the surrounding peoples; offer clues to Mapu's final decision for his title; Ahavath Ziyon, the Love or Constancy of Zion.

Klausner mentions that at first Mapu called the novel, Shulamith, which with its hint of the Song of Songs, suggests that he intended a love story. It seems, his second choice was

Amnon and Tamar, the names of those two victims of an unfortunate attraction in, 2Sa.13; and that the love theme could have still been uppermost in the author's mind. With his final selection, however, there is a suggestion that he may have preferred the second of the above themes; anti-assimilation and a resurgence of nationalism.

The title, if completed could be a reversed version of one of the following expressions.

1K.10:9 - 'God's love is with Israel...'

2Ch.2:11 - '...for the love of the Lord is with His people...'

2Ch.9:8 - '...since the love of thy God is with Israel to
establish it forever.'

(H.A.13)

In a kind of paraphrase Mapu's whole sentence could have read, 'Zion's love is with the Lord,' or, 'The constancy of Zion is to the Lord.' From this a parallelism can be drawn with the choice of title for his other historical novel, Ashmath Shomron, Samaria's Guilt; or to complete it, 'Samaria's guilt against the Lord.' Zion is synonymous with Jerusalem and Judah, which, in the days of Isaiah, remained constant in its faith and was saved. Samaria, which had adopted the ways of the nations, was destroyed, its erring inhabitants absorbed among the Assyrians to disappear forever.

(H.A.14)

Mapu's love theme has features peculiar to Jewish ideas on marriage, (see Chapter VI, Love Theme), but at the same time similarities to those in the works of his 19th. century contemporaries. In the books already discussed, except for Flaubert, the heroes and heroines love with a high intensity and noble constancy; indeed for each of the pairs, there could never be another. Love can be passionate or gentle, but it must be constant and true. Asrikam, the villain, confesses it is Tamar's beauty that bewitches him and turns quite easily to the lovely Peninah when it is suggested that he should marry her. But Amnon, the hero, does not hesitate to tell Tamar's father that if he does not marry Tamar, he will marry no one else; and, he uses the verb, 'yadah', not the root, 'lakach'; which means

that if he is not to have (know) Tamar, he will have (take) no other, but remain celibate. Therefore it is possible (H.A.15) that the title refers to the constant love of Amnon for his Tamar.

However, of the two themes, love or nationalism, it is more probable that Ahavath Ziyon resembles I Promessi Sposi, and the Last Days of Pompeii, with the author's purpose uppermost in his mind. Despite the fact that it is the love interest that intrigues and tempts the reader, it was their purpose that set them writing; and so, with his final choice of title, Mapu, the Maskil, draws attention to a contemporary problem by paralleling it in an ancient setting, and one that would re-awaken the patriotism of his readers.

Naming of the Characters

Mapu could have been influenced by two things when he set about naming his characters; firstly, that he chose to set his novel in a biblical period, but the people were not to be known to history; and secondly, that he was sufficient of a progressive Maskil to regard parts of the Bible as works of literature, and so to associate with those who bore the names in the text, certain traits, just as one does with the characters in any novel.

All the names he uses occur in the Bible, and, although it is primarily speculation, examination of the various contexts in which they appear, does give some clue to his choice. Reference has already been made to the names of his hero and heroine, (above, The Title, p.59) and although it is difficult to reconcile a tale of 'true love' with the Bible story, it is, all the same a very moving picture of an unfortunate passion, and could have made a special impression on Mapu. It is easier to connect the fact that Amnon's servant is called Poorah with the biblical use of this name in the story of Gideon (Jud.7:10), because here it occurs in the phrase, 'Poorah, his boy'. (H.A.16)

Similarly there seems a reason for his choice of Abishi (1Sa.26:6). He is the faithful soldier who accompanies David when he takes the sword and breastplate from the unconscious

Saul who was surrounded by his sleeping warriors. Mapu could be relating this character and the part he plays towards David, to the old soldier, Dagobert, one of the central characters of Sue's Wandering Jew. Here there is not only the connection with the master, of battles shared, as with the biblical Abishi, but he is also left to look after his master's exiled wife and twin daughters when they are all parted after Napoleon's defeat. This is practically the same position that Abishi, of Ahavath Ziyon, assumes towards Naamah and her twin children after Joram's capture and exile; and like Dagobert, it is this protective role that he plays throughout the book.

Zimri, (Nu.25:14 and 1K.16:18), is another rather obvious choice. In the first of these Bible references he is the Israelite who refused to leave the service of the false god of the Midianites. This concurs with Mapu's Zimri, the priest of Baal. In the second, he is a conspirator and regicide, a member of one of the Northern tribes. He had nothing to commend him and his name had become a catchphrase even in the Bible, for Jezebel taunts Jehu with it when he returns to Samaria after having killed his King. The thought might have occurred to Mapu that it is now Jezebel's own name that carries a universal stigma. (see Chapter VIII, footnote 2)

Among the names there sometimes appears a hint that Mapu could have been searching for those that he felt would have been the contemporary choice. He avoids today's traditional ones, Sarah, Rebecca, Leah, Deborah, Abraham, Isaac, and Jacob. He picks Joram, (2Sa.8:10) and (2K.8:16), which could quite well have been a name in use then. Again it might have been a case of picking them with a pin; for in the first verse above the name occurs as Joram ben Toi, one of the kings who sent tribute to David after he had conquered Hadadezer, King of Zobah. From this Mapu might have made a transposition and change of names. His character is called Joram ben Abiezer, whereas the names in 2Sa.8:10, are Joram and Hadadezer. However the name Abiezer is found among those of other men listed in 2Sa.23:27, and in

this list is also the name of Ira, which Mapu chose for the father of Haggith, Joram's first and less well loved wife.

Jedidiah is introduced as from the stock of the Kings of Judah. The name was given to the first child of David and Bath Sheba, the one conceived in adultery and that died soon after birth. With its meaning, 'beloved of the Lord', Mapu could have thought it a name that would have been in common use in its own day. His choice of Maacha for the name of Tamar's personal maid could have been influenced by the fact that this name occurs early in the Bible, (Gen.22:24), where it is among the list of names of Abraham's brother's children. It comes again, (2Sa. 1K. 1Ch. and 2Ch.). It is the name of Absalom's mother and also of his daughter; so Mapu could have assumed that it had a contemporary popularity and was used frequently for girl children.

It could have been possible that a passage such as the following (1Ch.4:16) influenced Mapu. '...and Shachor Abi Tehoah had two wives, Helah and Naarah, and Naarah bore him... Hephher and Tameni...' This can be compared with Mapu's introductory remarks, '...and he had two wives, the first one's name was Haggith bath Ira, and the second's was Naamah...' (H.A.17)

Also among Mapu's names are Helah, Naarah could have been changed to Naamah, Hephher, one of the rogues, and Temen, Jedidiah and Tirshah's son.

Naamah in the Bible was the mother of Reheboam, the son of Solomon, and an Ammonitess. In Ahavath Ziyon, Naamah appears disguised as a Philistine woman throughout most of the book. Haggith was the name of one of David's wives, an earlier one than his favourite Bath Sheba.

Some of the names suggest character puns; a device sometimes found in Scott with minor characters, such as Dr. Whackbairns, a schoolteacher in the Heart of Midlothian. Manzoni also uses it with the lawyer, Dr. Quibbleweaver. Such a practice could have influenced Mapu in his choice of the name, Naval, for Achan's unfortunate son. In the biblical reference to the

man of that name, the first husband of David's second wife, Abigail, '...as his name so he is, a fool...' (H.A.18)

However it is by the name of Asrikam that he appears throughout most of the book, and this is found in various lists and (2Ch.28:7), where the reference is to, '...Asrikam, a prince of the house...'; a hint of this character's insistence on his superiority of birth. Mapu introduces the name into his story by a biblical device, for in Chapter one, Joram, who is about to set out for the war, says at his birth; Joram - '...God will help us against those who rise against us.' So the name could be translated as, 'my help rises'. (H.A.19)

The name of Naamah means 'pleasant'; that of Carmi, the innkeeper has a connection with 'vineyard'; Peninah, the flawless beauty, suggests 'pearls', although Peninah in the Bible is the sharp-tongued, less well loved wife of Elkanah, the father of Samuel. (H.A.20)

Among the minor characters is Azariah of the house of Zadok, the chief of the priests. With him, Mapu fixes the historical time, for he might have imagined him a descendent of Azariah ben Zadok, the wise one, one of the officers of Solomon, (2Ch.15:1; 21:2). At least Matan, (2K.11:18), Achan, (Jos.7:1), and Zimri, all evil-doers in the Bible, show that Mapu was calculatedly consistent in his choice of some of the names.

Chapter V Topography, City of Jerusalem, etc.

Influences and Sources

Mapu spent all his life within the narrow confines of a corner of north east Europe, and it is not surprising that its geographical features and climate, as described in Chapter I, have influenced the details of Ahavath Ziyon.

Klausner suggests that Mapu used Mōhakarai Eretz and Eretz Kadumim as a basis for his descriptions of ancient Jerusalem and the Holy Land. X

Then the Bible itself, of which Mapu had a very wide knowledge, was another source. He shows a faithful adherence

to its stories and vocabulary for flora, fauna, household furnishings, dress, buildings and customs.

In the book is a blending of all these three; the unconscious influence of the Lithuanian countryside, its towns and villages; from the two books, descriptions of Jerusalem, its gates, public buildings, rivers, hills, and valleys; and from the Bible, its vocabulary and what details it contains of birds, animals, dress, and household utensils.

Native setting

It would appear that Lithuania supplied most of the description of the lush springtime blossoming in Bethlehem at the beginning of Chapter four; although Mapu keeps strictly to such flora and fauna as are mentioned in the Bible. There are, olive trees, vines, willows, calves, flocks, and in the branches of the willows, pigeons and turtle doves. Nor can he resist the phrase; '...and its land flowed with milk and honey...'. (H.A.21)

He includes in the picture, the cisterns built by Solomon and the conduits by which he brought the water supply to Jerusalem; but the impression of the first is more like one of lakes, and of the second of tree lined streams; altogether much more a description of his native countryside. (H.A.22)

Mapu, unlike so many other Hebrew writers makes no attempt to describe the dishes at any of the feasts. He is satisfied with the simple biblical phrase; '...and they ate, and they drank, and they refreshed their hearts...'. Gastronomically (H.A.23) Lithuania was a poor and simple country. The Lityāk had a reputation among his fellow Jews for only the plainest of dishes, symbolised by salt herrings and potatoes, nor are there any ground almonds in his recipe for 'gefilte fish'. He used the root vegetables that grew in his northern climate to make original but quite palatable sweets. There is a preserve of beetroot boiled with sugar, spiced with ginger, and a few shredded almonds added; and another candy similarly sweetened and spiced, but with a basis of carrots. So one would not expect delectable descriptions of food from a Lithuanian Jewish author.

Loevisohn and Kaplan

Mapu gives no detailed description of the city of Jerusalem, and such features as he introduces come casually into the story, so that it is for the reader's imagination to give them some kind of form and position. A sort of impression ~~forms~~ within the mind, of the walls, the gates, the busy streets, and the ivory palaces; as well as of the environs of the city; the grove of the Tophet, with its mulberry trees; the Mount of Olives, Mount Zion and the king's palace; Mount Moriah and the Temple; and the valley of the King where his horsemen exercise.

The grove of the Tophet and the mulberry trees of the Valley of Baca are the setting for some of the action in the Jerusalem scenes, and as an example, the following description from M'hakarai Eretz shows how Mapu could have made use of it. X

'The Valley of Baca is remembered once only in the songs of the Psalms, 84:6(7), and on account of that song it appears that this valley was near to the city of Jerusalem. Perhaps it was a portion of the Valley of Rephaim (ghosts) which was in front of that city, for mulberry trees ^{grew} there and it is known from the battles of David with the Philistines, 2Sa.5:23, As mulberries flourish more in a dry soil than in places with plenty of water, it would appear from the above mentioned psalm that the soil of this valley was without water.'

'The Tophet. The place so called is in the Valley of Gan-Hinom where were the altars to Moloch, (the abomination of the sons of Amon), on which the sons were passed through the fire, Jer.14, 42,23. This name could have come about because it is derived from the root, 'toph'; for those who approached Moloch harkened to the thundering noise of drums, so as not to hear the cries of the unfortunate children.'

(H.A.24) (1)

Bible Sources

Several scenes in the book take place in Tamar's room in her father's ivory palace. There is a biblical source for (H.A.25) this idea of a grand edifice in, 1K.22:39; 2Ch.9:17; and Am.3:15, (...the houses of ivory shall perish...). No attempt is made to describe the building or explain the use of the material.

It could have been some form of applied decoration but this archeological detail does not concern Mapu. However he does give a limited description of Tamar's room, in Chapter six. It looks to the street of the East on one side and on to a beautiful garden planted with scented trees on the other. The ceiling is of cedar and painted with vermillion. A biblical vocabulary is faithfully followed, Jer.22:14, '...ceiled with cedar and painted with vermillion...'. (H.A.26)

When it comes to describing the garden Mapu's adaptation of Cant.4:13,14, is not so straightforward, and perhaps he did not himself grasp the biblical picture quite so well. The verses read; 'Thy plants are an orchard of pomegranates with pleasant fruits, camphire, with spikenard. Spikenard and saffron; calamus and cinnamon, with all trees of frankincense, myrrh and aloes with all the chief spices.'

Mapu's description reads; '...and its windows on the opposite side open on to a pleasant garden; and trees of myrrh, camphire with spikenard send out their branches about themselves and give their scent into the room, so that it is sprayed with myrrh and all the chief spices.' (H.A.27)

There is confusion between the trees and the scents, but at the same time it does convey an impression of the exotic smells of a warm southern garden, and Mapu shows his writer's instinct for atmosphere even if the accuracy may be at fault. (2)

In Chapter twenty-nine, Tamar impatiently demands from her maid Puah, the key of the summer house in which they are sleeping, so that she can let herself out to see if she really has heard Amnon's voice outside. There is a biblical basis for the separate pavilion and the key in Jud.25:20-25, the story of the murder of Eglon, King of Moab, by Ehud. Here is found the word 'maphteah' the accepted one for key. But if the details (H.A.28) of the story are examined, it will be seen that Ehud killed the king, went out of the pavilion, and closed the door. The king's servants come, find the 'maphteah' on the door and not wishing to disturb the king wait for some time before they remove it,

to enter and find him dead. Here, 'maphteach', which seems to be on the outside, could mean latch. (3)

Geography

Even if the topography shows the influence of Mapu's native Lithuania, the political geography is generally correct. The towns are sited in the proper relation to each other, and are mostly well-known ones; Eshkalon and the towns of the Philistines, Jerusalem, Samaria, Bethlehem. Tamen goes to the vineyards on the Carmel to bring back the first grapes; Amnon joins a party of merchants from Zidon for a safe passage to Assyria and Nineveh, in order to redeem Hananiël. He finds Joram on Caphtor (Cyprus) when he too, is sold as a captive. He is sent to Bosrah in Chapter four, to buy sheep and the Bible does offer a source for supposing that one got good sheep there. Mic.2:12, '...like the flocks in Bosrah...'.

Biblical Vocabulary

The following lists show how Mapu used the biblical vocabulary for descriptions of places, and for everyday objects. The translations are those of the Authorised Version.

1) Jerusalem Mapu finds such terms for the traffic of its busy streets as:

chariot

litter or coach, Isa.66:20; Lev.11:29 (tortise); Nu.7:30 (covered wagon)

swift beasts, Isa.66:20

For the streets themselves:

crowd

street, Pro.7:8

streets, Isa.51:20

streets and broadways, Cant.3:2

(H.A.29)

However, the description of the moving traffic somewhat stumped Mapu and he resorted in Chapter nine to a non-biblical word form for 'run about' and another for 'thundering'. He does make the sentence a parallelism; '...and their wheels running round and thundering, and their wheels humming from afar off.' He uses two different words for wheels. (H.A.30)

For the city gates, he seems to have relied as much on Loevisohn as on the Bible references in 2K.; 2Ch.; and Neh.3 and 12; where there is the most comprehensive list. Loevisohn says of the Valley Gate, which features most in the story:

'Valley Gate' This was in the east wall and was the first gate reached by whoever came from the broad wall. (Neh.2:13) This gate is also remembered in the book (2Ch.26:9) after the Corner Gate. It could be established that this gate has the name 'valley' from the name of the river valley of GeHinnom which surrounded all the eastern face of the city from the north to the south. (2Ch.3:33)'

In Chapter twenty-three Mapu introduces the Shiloah, a pleasant river along whose banks Amnon walks to pass the tedious hours while hoping for news of a change of heart by Tamar.

'...and there he was walking about with troubled heart near the river Shiloah in the place where the stream of this pleasant brook flowed towards the river Kedron.' (4)

In Chapter seventeen is Absolom's Monument, 2Sa.18:18. In this verse it is called 'yod Absolom' although it is also referred to as 'matzveh'; 'a monument' erected by Absolom in his own lifetime as a memorial that his name should not be forgotten, since he had no son. (Reference to Shevna, Isa.22:15,16) (H.A.31)

However, in any book about an ancient city there are two absolute musts to be included in its features; the drawing of water at the well; and, the elders sitting in judgment at the gates. In Chapter ten is found;

'... and see the Water Gate which is full of noise in the evening when the water carriers go out to draw water.'

There are several references to the elders, the following is in Chapter three;

'...and the elders sit in glory and splendour in the gates of judgment.' (H.A.32)

2) Houses

Lord Lytton studied the excavated ruins of Glaucus' villa in Pompeii and from his researches, he restored its furnishings,

described the decorations still to be seen on the walls, and peopled the rooms with the slaves and citizens who had frequented them. Mapu, except for the details of Tamar's room already mentioned produced no elaborate descriptions, and gives only a sketchy impression of the homes of his characters, leaving it to the reader's imagination to see it all for himself. The Bible supplies him with;

ivory palace - for the nobles' homes in Jerusalem

summer house - for a simpler villa on the Mount of Olives

house - for the more humble dwelling of Abishi in Bethlehem

lowly hut or tent - for the hovel of Naamah at the Valley Gate

dwelling tent, Ex.40:2 - for her abode in the cleft in the rock

on the Carmel

(H.A.33)

The hut or hovel is described in some detail;

'...in a little hut (tent) whose walls are sunk into the ground up to its windows...'

This does suggest a contemporary poor dwelling of the author's own countryside, and Mapu uses the biblical word 'ohel', now more accepted for 'tent' instead of a later word, 'bitka' which might have been more suitable.

(H.A.34)

From the events in Chapter two that take place at Joram's house, it could be assumed that Mapu pictured a noble's home as a group of buildings in a compound. Matan and Achan set about firing the various quarters, while Hefer and Bukkiah empty the treasure house. This is not unlike the description my Father gave me of the different houses and buildings that were on the piece of land his family once owned near Shavel in Lithuania.

3) Furniture

For details of house furnishings Mapu drew on a limited biblical vocabulary.

wall chamber, 2K.4:10 - the room prepared for Elisha with its
bed, table, chair, and lamp

inner room or cell, Eze.40

spread couch

chest or wardrobe - suggested by the word 'meltachah'

(H.A.35)

This list gave Mapu but a small amount of furniture with which to fill his 'ivory palace', in contrast to the detailed descriptions of the various rooms and their furnishings in Sue's novels; the humble attic of La Mayeux, the poor seamstress; the perfumed boudoir of the aristocratic Adrienne; a castle hall; the salon of a Paris hotel; a student's room; or even a simple cell in a convent. Mapu does manage to adapt biblical terms for 'purple hangings', the curtains round Tamar's bed. He also uses another expression for hangings, based on Ex.39:34, 'their veil of the covering'. But he does change the word 'p'racheth' to 'y'riah', as the former has holy connotations. (H.A.36)

In Chapter seven Sitri rebukes Asrikam for his disparaging remarks about the countryman, and in his contrasting picture of the city man the following words occur;

'...the citizen of Zion is still sweating on his ivory bed...', Am.6:4, '...that lie upon beds of ivory, and stretch stinking upon their couches...'

There is an implied opulence in the words 'ivory bed', although it might not be easy to describe such a piece of furniture in detail. The splendour of this idea, however, also caught the imagination of the poet Walter de la Mare in his poem, King of Tartary;

'If I were King of Tartary,
Myself and me alone,
My bed should be of ivory,
Of beaten gold my throne.'

4) Clothes

For clothes and grooming the Bible provided Mapu with the following terms. The translations are those of the Authorised Version, although modern usage applies them somewhat differently.

mantle, robe

ephod

girdle

mitre, Ex.28:4

fine linen of Egypt, Pro.7:16

flax from 'the waters of the Sihor', Jer.2:18

covering, raiment, Ex.21:10

garment

(H.A.37)

When Amnon is accepted into Jedidiah's household Mapu contrasts his 'shepherd's clothes' with the 'fine clothes' he is given.

'...the changeable suits of apparel...', Isa.3:22

'...clothe thee with change of raiment...', Zec.3:4 (H.A.38)

The only words Mapu selects from the long list of ornaments in Isa.3:18-24, are, 'fine clothes' and 'cauls and round tires'.

(H.A.39)

Women's Grooming

When Tamar dresses herself in the morning in Chapter six, she simply '...donned her best clothes and decked herself with her ornaments...', Jer.4:30. One feels, perhaps, that more accurately, a fine lady of her time, no matter how noble her nature, would have indulged in a more elaborate toilet; and the phrase Mapu uses of her in Chapter four, '...her hand that is adorned with sapphires...', conjures up a truer picture. (H.A.40)

However, as was mentioned earlier, the heroines of romances were womanhood idealised. Flaubert might detail extraordinary outfits for Salamambo, of strange materials and drenched in heavy scents; while less noble characters, such as Julia in the 'Last Days of Pompeii, might indulge in Chapter seven, in a contemporary elaborate grooming, with painted face, crimped coiffeur, and diaphanous gown. Ione, the heroine, however, always looked exquisite, her natural complexion flawless, and clad in simple flowing garments. So, one could not expect Mapu to use biblical words and idiom to suggest his heroine dressed herself like a 'Jezebel'. 2K.9:30

Men's Grooming

On the few occasions that Mapu details such a performance he sticks to biblical sources for his words. In Chapter six when Amnon is to be transformed from a peasant into a noble; '...they brought him into the inner room, they washed him, annointed his flesh with oil of myrrh, and changed his garments.'

In 2Sa.12:20, we find, '...and David rose from the ground and he washed, and annointed himself, and changed his garments.'

Again, in Chapter seven when ~~Abishi~~^{Serif} expounds on the good-for-nothing life of the young men of Zion; '...and his servant hastens to him, and cleans him with soap, and annoints him with oil of myrrh, he brings him a coat, a tunic, a girdle, and a head dress. But his face scowls for he despises them, and his soul longs for the fineclinen of Egypt, and the flax which grows by the waters of Sihor.'

The terms though biblical are adapted by Mapu. 'Borith' is found in Jer.2:22 and Mal.3:2; and is translated in the Authorised Version as 'sope'. Mapu combines 'zachah' and 'borith' for, 'to cleanse with soap'; the verse in Jer. has 'kavath'.

It seems it is Mapu's choice to use oil of myrrh for annointing, the Bible does not specify. (H.A.41)

5) Customs

Throughout the book it is clear to the reader that the customs and practices of Mapu's own time and place colour those within its pages. For example;

- a) Jedidiah can be compared to a rich man of Kovno; He inherited wealth; is interested in supporting the learned, although not himself a scholar; is charitable, as his nickname 'the generous' suggests; went daily to pray at the Temple (synagogue); and holds open house on festivals and holy days for the 'disciples of the Prophets' (students at the seminary).
- b) Zimri, when he flees from Samaria gets an introduction to a leading citizen of Judah. Although this had been a practice of a scattered people for many hundreds of years, it was a precaution every nineteenth century immigrant must have taken.
- c) During her engagement Tamar sent Amnon delicacies each day, presumably samples of her cooking, and received back gifts of wine from him.
- d) At the end of Amnon's sleepless night in Chapter seven, he was still awake when the most observant of worshippers were on their way to morning service, even before the 'night watches'

had quitted the streets. Such a picture of the orthodox hurrying to prayer while it is yet dark must have been a daily occurrence in Mapu's own Lithuanian town. (5)

e) In Chapter six one gets a sense of the atmosphere of a contemporary orthodox household on a holy day when Asrikam says to Amnon;

Asrikam - 'Didn't Abishi send you to buy sheep in Bosrah, and what kind of flocks did you bring back? Are they fat or lean?'

Amnon - 'They are good sir, but today is not the time to speak about them at all, for today is a feast to the Lord.'

In an orthodox home in Mapu's time, money would not be touched and business discussions discouraged as a matter of principle.

More often than not this unconscious description of the contemporary scene and introduction of contemporary values is successful, but, occasionally, it intrudes and spoils the picture. For example;

a) Naamah and Peninah have to support themselves in Jerusalem by respectable work, so they make shirts. The poverty of their surroundings and the tedium of their labour reflects too closely nineteenth century values as depicted in Thomas Hood's well-known poem, The Song of the Shirt. (6)

b) In Chapter eighteen, when Tamar and Tamen set out on an excursion, Tirsah, their mother, who was after all a wealthy and noble lady, could not see her daughter walk so - '...she ordered Tamen to take her in the carriage harnessed to horses.', and for Poorah, the servant to drive.

Dr.M.Gertner has pointed out that sometimes Mapu bases his descriptions of the customs on Mishnaic sources. X

a) In Chapter five the detailed and colourful description of the manner in which ~~Tabernacles~~ offerings of the first fruits of the vineyards are prepared and arranged by Sitri for their transport to Jerusalem for the Feast of ^{Weeks} ~~Tabernacles~~ is based on Misnah, Bicurim, 3.

b) The ring which Peninah accepts from Tamen at their first meeting on the Carmel has special significance, as its presentation constitutes a betrothal and binding contract. For this reason Mapu makes play with the idea that the 'sapphire has been prised

from the ring'.

c) In Chapter twenty-two, however, when Mapu has Zimri describe, from his imagination, or, since he had been a priest of Baal, supposedly from his past experiences, the devilish ceremony in the Tophet, he, the author, produces almost a blasphemy of the commandments governing sacrifices in Lev.6. The animal sacrificed is unclean, a lion, and blood is liberally and deliberately splashed about. He uses the word 'k'lil' for 'wholly or entirely'. '...and she raised it up wholly...'. Lev.6:16, '...shall be wholly burnt...'. (7)(H.A.42)

A lesson about human nature is pointed at the reader in Zimri's soliloquy in Chapter three.

Zimri - '...Hezekiah has burned the Baalim from out of his land. But perhaps, who knows, maybe their principles are still held in the hearts of many of the sons of his people. What are the principles of the Baalim? They are deceit and mischief-making. What is their service? It is but oppression, lying, destruction, and murder...'

In a way this sums up Mapu's reconstruction. Human nature does not change, and despite the anachronisms, there is an authenticity in the novel, for the characters behave as people always have done.

Footnotes

(1) Compare the grove where Arbaces murders Aepiodes in the Last Days of Pompeii, Bk.IV., Chap. VI.

Reference to Loevisohn and Kaplan is also noted with such places and things as the following;

a) The bridge between Mounts Zion and Moriah supposedly built by Solomon to give him access from his palace direct to the Temple. (Ahavath Ziyon, Chapter six)

b) The vineyards on Caphtor (Cyprus) and the fact that it was the Philistines that took Amnon there. Loevisohn goes into some detail about the reputation held by the island's wine and also mentions the fact that the Philistines were supposed to have come from there. (Ahavath Ziyon, Chapter twenty-six)

c) Amnon's description of the Dead Sea could have been based on Loevisohn's. The latter concludes his thus; '...and roundabout this sea the land is salty, nothing grows nor flourishes there, no herb at all comes up from it.'

Mapu's description reads; '...it is a terrible land, of burning sulphur, brimstone, salt, and burning pitch with its ill savour rising too. Desolation mourns over it, no flower at all comes up from it,...' (Ahavath Ziyon Chapter ten) (H.A.24)

(2) There is a biblical precedent for the room looking on to the street, from the story of Jezebel, who looked down from her window to taunt the returning Jehu. But the impression given the reader is of a great building, the living room on an upper floor, with the ground floor used for store rooms and stabling. In Mapu's case when the conversations take place between those in the room and those in the street, both with the drunken man in Chapter six, and with Amnon on horseback, in Chapter nine; the impression is more of a village house in a Lithuanian town, where it would be easy for one outside to chat comfortably at a window with someone inside.

(3) It would probably have been a conception much more acceptable to Mapu, that the women lock the door of their pavilion on themselves and the maid would keep the key under her pillow as she would be the first to rise in the morning.

(4) This riverside walk is not unlike one described at the beginning of Chapter III, Bk.III in the Last Days of Pompeii. But, it might also have been inspired by a similar pleasance along the river in Mapu's own town of Kovno.

(5) It is interesting to compare the whole description of this sleepless night with the terrors of remorse suffered by the character called the 'Unnamed' in Chapter 21 of *Iḥ Promessi Sposi*.

(6) See Chapter VI, the theme of Rich and Poor.

(7) Closer study of the pagan practices mentioned in Chapter I and still extant then in Lithuania might show if they influenced Mapu in this description of the witches sacrifice in the Grove or Tophet.

Chapter VI Themes

Introduction

Ahavath Ziyyon is accepted as the first novel to be written in Hebrew, and Mapu had acquired an understanding of what constitutes such a work, in so far as it differs from a fable or a parable, through his general reading in various modern languages. He produced a story in which the nature of each character motivates his actions, and the results and interplay of these are woven into a compact and well knit plot.

The purpose of the novel, the lesson the author sought to teach, has been discussed in Chapter IV. The learned men of the past included the Song of Songs in the Holy Writ as an allegory, a conversation between Israel and the Lord. They considered it more than just a love poem. In a like manner Ahavath Ziyyon is not only the account of a marriage contract fulfilled, but a plea for Israel to adhere to the covenant cut with God. Mapu's own interpretation of his faith to this covenant is apparant in various passages of philosophical argument, in all of which, the influence of the Haskalah can be seen. For example; (1)

- a) The value set on nature and the simple things of life; Chapter seven, Asrikam and Sitri on the citizen of the town in contrast to his country brother.
- b) The attitude towards, 'love of country', nationalism, and anti-assimilation; Chapter twenty, the conversation between Amnon and Zimri.
- c) The Haskalah accused of hypocrisy those who clung to the fence round the Law, and forgot the Law itself; Chapter nine, Zimri, the disguised priest of Baal, enumerates the sins which offend the Lord and wants to atone for them by multiplying his sacrifices and offerings; a sort of buying of indulgences.

However, this central theme of Haskalah philosophy and all the implications, has its own meaning for each individual reader. Here, it is only intended to examine the construction of the novel, how it is woven together, and some contemporary works that could have influenced its author.

Influence of Last Days of Pompeii and Wandering Jew

Klausner draws attention to the fact that he considers the Last Days of Pompeii, could have influenced Mapu in such matters as the 'witches cave' and the form of the verses in the book. (2) Mapu, himself, acknowledges the influence of Sue, and there was also the likelihood that he could have received from his brother, who was employed in Paris by Baron Gunzberg, copies of current novels and other literature; for, international interest in all writings was wide-spread. However, in this examination of (3) Mapu's treatment of the novel form, it is mainly with Sue's Wandering Jew, and Lytton's Last Days of Pompeii, that comparisons will be made.

Sue wrote his book as a serial as can be seen in the contrived twists of the plot. The author uses the cliff-hanging situation to end a chapter and if he cannot extricate his characters easily at the beginning of the next week's installment, he calls on a supernatural 'deus ex machina', the Wandering Jew, or a 'dea', his female companion, the daughter of Herodias. They work minor miracles, like the tempest and shipwreck in Part IV Chapters II and III, where everyone but his principle characters is lost.

With Lytton, however, the various themes of the plot are neatly woven together and the whole book is overshadowed by the expected eruption of Vesuvius. This compares more with the shape of Ahavath Ziyon where the Assyrian menace which culminates in the seige of Jerusalem, overshadows the whole book. (4)

Among the themes of the Last Days of Pompeii are;

- a) The interwoven love interests of Nydia, Glaucus, Ione, and Arbaces.
- b) The conflict of the old worship of Isis and the new Christian teachings.

In Ahavath Ziyon there are;

- a) The love interest of Maacha, Amnon, Tamar, and Asrikam.
- b) The hypocritical religion of Zimri, the priest of Baal, and his

conspiracy with the followers of Shevna, in contrast to the enlightened reasoning of the 'maskil' Amnon, the pupil of the disciples of the Prophets, who adhered to the instructions of ben Amotz.

There is even a similarity in Nydia's love for Glaucus, and Maacha's for Amnon. Each plots to try to get the hero's love for herself, and each jeopardises his life in the process. More examples will be given in the following comments on the structure and themes of Ahavath Ziyon.

The plot of the novel

As mentioned previously, the book's beginning is somewhat laboured when the author introduces his characters and their background. However, it proceeds more smoothly from incident to incident after Matan has sworn to be avenged on Haggith, who has tricked him into sacrificing, by its return to its rightful owners, much of the inheritance which his father had craftily and oppressively accumulated. She jilts him for Joram, whom she had always secretly intended to marry. Matan puts on a good face, but the desire for vengeance which it covers, eats away inside him until he sees his chance. Joram has been taken captive in war, so he instigates his diabolical plan; to kill Haggith and her children, raid Joram's treasure house, and to place the blame on the beloved second wife, Naamah, whom he will allow to escape. Her running away would seem to confirm her guilt. (5)

He does all this despite the fact that Haggith has grown into a veritable shrew and Matan retains no love for her. He has a fellow plotter in Achan, Joram's steward, who is being sorely treated by Haggith, and who plots to substitute his son Naval, for Asrikam, Haggith and Joram's youngest child to whom Achan's wife, Helah, is wet nurse.

The story bears out Robert Burns' words; '...the best laid schemes o' mice and men gang aft a-gley...'. Neither conspirator seems to realise that, Achan can gain no benefit from a rich and high placed son, nor Matan take any pleasure in the treasure, when their connection with these cannot be revealed for fear

of the uncovering of the devilish crime that they have committed in order to obtain them.

The theme that records the effects of the crime, winds on until the middle of the book; then, Achan tries to undo some of the misery he has caused by arranging for his son, the pseudo Asrikam, to marry Peninah, Naamah's daughter. He finds these two living, disguised as Philstines, in dire, but honourable poverty. Again his plots run counter to what he hopes, and each scheme he sets in motion helps eventually to unravel the web of deceptions.

Meanwhile, Matan, overwhelmed by remorse, begins to see visions of the murdered Haggith, and tries to confess everything. He is silenced, burned with his whole household in a fire started by the other villains involved in the crime; so he dies the same death he had inflicted on Haggith and her children. The plot continues to untangle itself until the whole thing is revealed by a crazed Asrikam-Naval, after he has killed his mother and set fire to his father's household. The villains are revealed in their true colours, all disposed of, and Naamah's innocence established.

The culmination of the historical theme, the destruction of Sennechrib outside the walls of Jerusalem completes the story, the lovers are all united, the exiled husband and father, Joram, returns to his family and his inheritance. (6)

Running parallel, but sometimes joining this theme, is a second plot. Tirsah, the wife of Joram's friend Jedidiah, and Naamah, Joram's second and better loved wife, both expect children. A marriage is arranged by the fathers, should they turn out to be of opposite sexes. In due course Tirsah has a daughter, Tamar, but the conspirators had frightened Naamah into fleeing before her child was born. They give out a report that she has been seen travelling with Joram's treasure and accompanied by her lover, and even if she did return this would rule out her child as a suitable mate for Tamar.

Jedidiah, believing the substitute Asrikam to be the sole

survivor of his friend's household, determines to keep his promise with the exiled Joram, and betrothes his daughter to Haggith's, not Naamah's, but still Joram's, son. Naamah in hiding bears Amnon and his twin sister Peninah, and the rest of the themes of the story are interwoven to ultimately fulfil the true promise and wed Amnon to Tamar.

There are several of these minor themes, each one skilfully twined into the story, and the ends neatly tucked in. Peninah marries Tamen, Jedidiah and Tirsah's son, so doubling the original promise. Even in small ways an episode may be followed through. The dove rescued from the hawk's clutches in Chapter ten, when Amnon and Tamar plight their troth; dies in Chapter twenty-two, when given the wine intended for Tamar and supposedly poisoned by Amnon. This is a careful touch by the author, for Zimri's cunning could have conceived that nothing would convince Tamar of Amnon's faithlessness to her, 'his dove, his undefiled', like the death of her pet bird, a memento of their exchange of vows.

Among the more important themes of the book are those of the dream, the lion, and the practice of witchcraft. The first two are part of the love story plot; the third, as well as this, also serves as a vehicle for the Haskalah attitude to superstition.

The Dream Theme *

This theme is introduced in Chapter three when Zimri, having escaped from the Assyrians at the fall of Samaria, brings to Tirsah, her father's letter; written, as he, Hananiël, set off with the captives. The contents of this letter bring Amnon into the story and keep his image alive to Tamar all through her childhood, holding out to her the hope of a husband, a complete contrast to the unattractive Asrikam.

For such a theme one can look to the story of Joseph and Pharoah; and partly from this source come the concluding words of Hananiël's letter; '...and I marvelled to myself that the dream was repeated. I asked of those who know about dreams to interpret it, and they told me that it was not an empty thing.'

Gen.41:32, '...for that the dream was doubled (repeated).'

Deu.32:47, '...it is not a vain thing...'

*This theme contrasts with Sitri and Tamen's rationalization of Tamar's dream in Chap. 27.

Hananiel is rudely awakened by his captors and made to move on with the words; '...what meanst thou, O sleeper...' (Jon.1:6)

In the letter Amnon's looks are described, '...his locks bushy and black as the raven crowned his scull, his cheeks are red and his brow purer than snow, whiter than milk....,.... his polishing of sapphire...'. (H.A.43)

As with the previously mentioned description of Jedidiah's (7) garden, in this passage Mapu is not really very happy in adapting the biblical terms, and since it is the hero, they derive partly from the Song of Songs.

Cant.5:11, '...his locks (are) bushy (and) black as a raven...' Lam.4:7, '...the Nazarites are white as snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire.'

The whole description is a little fantastic for the picture of a handsome hero, nor is the expression, '...his polishing of sapphire...', clear as to its exact meaning. It leaves the reader to suppose it suggests the 'glory of his appearance' or some such phrase.

The theme, with the eventual ^bsustantiation of the dream, weaves itself through the book. and, as much as Zimri tries to frustrate it with his schemes, an unwitting Achan, assisted by fate, helps to achieve it by his. He seeks to divert Asrikam's attentions from Tamar to Peninah and is intrumental in having Amnon set off for Nineveh to redeem Hananiel. Before the final outcome, there are further complications with the introduction of the Witchcraft Theme. Most of these are contrived by Zimri, but Hananiel's faith in Amnon, and the ultimate fulfilment of his dream never wavers.

The Lion Theme

From earliest times there have been legends like, Perseus and Andromeda, where fair damsels are rescued by heroes from dragons or other beasts who threaten them. Mapu weaves just such an incident into his book and uses it deftly in the entanglements of his plot. The lion appears in Chapter four, when Tamar sets out early in the morning to look for Amnon in the shepherds'

meadows.

The description of the lion seeking the higher ground, driven by the spring floods from its usual thickets near the river's edge, might better suit the predatory wolf of Mapu's own northland, but the author most likely felt a lion to be more fitting. The phrases used to tell of its approach to the flock come mainly from the Bible.

Mapu, '...the hairs on its shoulders (mane) standing on end

(like planted nails) and its tail like the cedar...' (H.A.44)

Ecc.12:11, '...and as nails fastened...'

Job.40:17, '...he moveth his tail like a cedar...'

Mapu, '...its eyes scatter sparks of fire...' (H.A.45)

Pro.20:8, '...scattereth away all evil with his eyes...'

Isa.50:11, where the word 'sparks' is found

Mapu, '...its throat is like an open grave...'

Ps. 5:10, '...his throat is like an open grave...'

Mapu, '...its tongue red, like a tongue of fire (flame)...' (H.A.46)

Isa.5:24, '...a tongue of fire...'

Mapu, '...it recoils, then gathers strength to leap all at once
into the flock.' (H.A.47)

Isa.59:13, '...in departing away from...'

Mapu, '...for Amnon's arrow cleaved its reins asunder...' (H.A.48)

Pro.7:23, '...till a dart strike through his liver...'

Job.16:13, '...reins...'

In this passage the picture is more tense and exciting, and the description of the beast more acceptable, than that of the hero in the previously mentioned Dream Theme. One wonders if Mapu's knowledge of Latin might have influenced it, for there is a famous simile of Virgil's in the Aeneid Bk.IX, which describes a lion attacking a flock.

'Impeturo ceu plena leo per ovilia turbans

(Suedet enim vesana fames) manditque trahitque

Molle pecus mutumque metu, fremit ore cruento.'

'As if an unfed lion storming through the plentiful flock

(For mad hunger drives him on) and he mangles and he drags

The tender flock dumb with fear, howls with bloody mouth.'

In the Wandering Jew, there is a similar theme culminating in an incident that involves the lovely Adrienne and a black panther. It starts early in the book with the introduction of 'Death', the ferocious black panther of the animal trainer, Morok; and winds on through the scenes of its capture and sale for shipment to Europe in India and the Far East. Its dramatic end comes in Chapter IX, Part XII, when Djalma, the hero, springs on to the stage during Morok's performance in a packed theatre in Paris, in order to rescue Adrienne's nosegay, which had accidentally fallen on to the stage, from under the very jaws of the maddened panther; and, at the same time stabs it to death, while it is attacking its cruel master.

It is something of a variation on the wild beast and fair damsel theme, but still with gallantry uppermost; and, not like the cynical version of Leigh Hunt's poem, the Glove and the Lions.

'The leap was quick, return was quick,
He soon regained his place,
Then threw the glove, but not with love,
Right in the lady's face.'

The Lion Theme continues to wind through the book. Amnon uses the skin for a saddle cloth; Jedidiah makes a feast on the anniversary of the rescue; and Amnon, by his refusal of a reward, whereby Jedidiah can redeem his daughter's life, gives himself some claim to Tamar and justifies his making the covenant of 'everlasting love' in Chapter ten. Eventually in Chapter (H.A.49) fourteen it combines with the Dream Theme in the following way, and furthers the plot of the novel.

Amnon's and Tamar's pledge has been discovered by Jedidiah. Amnon has been banished, Hananiel's ring which Tamar has given him, has been taken away by Jedidiah, and he has no means of raising the money, both for the journey to Assyria and for Hananiel's ransom. He has been told of his survival by Achan, while Jedidiah still believes him to be dead. Jedidiah comes to him to make the final break and Mapu's sense of irony and ability to interweave

the themes of his plot can be seen in the following passage;

'Jedidiah came with a bag of silver in his hand, and Amnon, ... e trembled, but rose up before him..... Jedidiah set his eyes on Amnon, whose face was stained with weeping and he spoke.

- You weep, Amnon, and so you yourself acknowledge that you have sinned in betraying me while I trusted you in my house. Nevertheless, it was not to pile up words that I have come, nor to teach you the lesson in ethics that you did not learn from the disciples of the Prophets. I will only ask one thing of you, Amnon, and be truthful with me in exchange for all the kindness that I wanted to do you, all your life long. Tell me, is it indeed true that Tamar plighted with you, a promise of everlasting love?

- Yes, indeed, my lord, this happened on the anniversary of the date when I saved her life in Bethlehem; but what your daughter gave me as a sign of the covenant, you took from me yesterday.

- So the truth has come to light, and she is the one I have loved. But, tell me Amnon, what will you do now that Tamar's father releases her from the covenant?

- I will wander far and wide all my life, sad and childless; for I have sworn that I will never know another, and I have no father to release me from my oath.

- Has Tamar not got a father; and it is your sin that you did not remember this?

- The lion also did not remember you when he lay in wait for your daughter's life.

- Was it not only Tamar's life that you saved; but now you have increased the price to take for yourself, both her life and her honour. Tamar's honour is mine, and my honour, Tamar will not give to another without my permission! Alas, that my eyes have been opened to your intent. And now, if you do not want to make me your enemy, take from my hand, this bag of a thousand pieces of silver. This will be your reward from me, and Hanani's ring which Tamar gave you as a love pledge, I myself, give to you as a memento, a reminder of your sin. Since there is no purpose

in this ring, for Hananiel is dead, so may there be no further use in your love for my daughter. Take these from my hand, and be far off before the morning, so that you will not be here as a stumbling block and source of grief to my daughter. Look, I have warned you!

Amnon took courage when he saw that Jedidiah's anger towards him had changed into help, and he took the bag of a thousand pieces of silver, and the ring. He put the lion's skin over his horse, and he rode off to join Hadoram.'

Witchcraft Theme

A comparison has already been made between the general plan (8) of Mapu's novel and that of the Last Days of Pompeii; and certain similarities are also noticeable in their respective dealings with witchcraft and the occult. In the Last Days of Pompeii there are three forms of witchcraft and superstition; in Chapter IV, the elements of trickery in the worship of Isis; in Chapter VIII, an analysis of the character of Arbaces, the priest of Isis, and how he searches deep, with all the might of his superior intellect into the realms of magic and mysticism; and Chapter IX, introduces the Witch of Vesuvius, a portrait of a half-mad sibyl and her familiars, a fox and a snake.

Lytton offers two pictures of those who claim supernatural powers, more or less in accord with the accepted classical Greek and Roman types. The first, a lower form, practised by the Witch, is made up of a medicinal knowledge of herbs, for cures, poisons, and love potions; and a gift of second sight. The second, a higher form, is depicted in Arbaces, a descendent of the Egyptian sages, whose great intellectual powers and studious habits have led him to probe deep into the ancient sciences. (9) The two different exponents of the art, do, however, consult each other in the story.

Mapu too, uses a witchcraft theme for the furtherance of his plot, but the philosophical arguments which it helps him to present are different. He would regard such practises as 'avodah zorah' (the worship of strange gods); and his attitude towards witchcraft is that of the 'Maskil', the enlightened man who has

left the culture and confined learning of the 'middle ages' for the broader fields of the 'renaissance'. He regards the old as hypocritical and superstitious, while the new is sincere and rational.

He divided his attitudes between those that believe and those that doubt. It will be seen that the good and intellectual discount and rationalize the tales of witches; the evil, but still intellectual, manufacture them for their own ends; while the wicked and ignorant profess a belief in them. With such good but inexperienced characters as Tamen and Tamar, he allows for a half-hearted belief when blinded by jealousy.

Whereas Lytton had a classical source, Mapu had a biblical one and could have found details in such chapters as 1Sa.28, 2K.23, and 2Ch.30. The first of these deals with the witch of En-dor, and the latter two with the destruction of the pagan altars and the stopping of the worship in the groves and on the high places. He paints a vivid picture of a simple person's ideas about witches in Maacha's terrified outpourings to Tamar in Chapter eighteen. Some of his vocabulary, such as, '...and to the Tabrith where they pass their sons through the fire to Moloch...'; and '...they walk by the river Kedron into which have been cast all foul things...' come from the above sources. However, a good many of the other terrors that Maacha ascribes to the sorcerers, seem to have an origin more in mediaeval superstition or even, perhaps, in the folklore of his native Lithuania.

Maacha - 'They are very fearful women, their covenant is with the wild asses of the wilderness, serpents lick up the dust of their feet, neither do they feed, nor do their carcasses decay, the flame does not burn them, nor a sharp sword prevail against them. On misty nights, when the moon is blacked out, and the stars dark in the sky, at midnight, when dark fear spreads over the silent earth, then the daughters of wickedness go forth and move along their paths in places that have forgotten the foot of man; and where the eye shall not look upon them without trembling. They walk by the river Kedron, into which have been cast all foul

things, and to the Tabrith, where they have passed their sons through the fire to Moloch; they lodge in the graves; they seek out the dead. Indeed, woe to the eye that looks upon their ceremonies, for the raven of the river will gouge it out.'

We find the belief of the wicked and ignorant in Chapter sixteen, where, during the conversation in Carmi's back room, the ungodly Asrikam asks if anyone of his drinking companions might know of a sorcerer who has survived from the time of Ahaz; and whom he could consult about the outcome of the war. Hefer offers to seek out Naamah and Peninah, for he has seen them in the Tophet and has decided that two women, so fine looking and unusual, yet so poor and unprotected, must be witches.

Asrikam- 'I am young in days, but as for you, were you not grown men in the days of Ahaz, a time when our fathers practised witchcraft, cast spells, and sought auguries from sorcerers and soothsayers, in order to learn what might befall a nation or a man? Now, like blind men we grope in the darkness, and towards what, none among us knows! Our eyes are trained only towards the vision of ben Amotz. Would that I knew hereabouts a fortune teller or sorcerer, then I would reward him richly in order to learn of the event that will befall Zion and what will happen to me, myself, also!'

Hefer - 'Listen, my lord, to what happened to me about four months ago. I was walking along towards evening among the mulberry trees, and I saw there a woman covered with a shawl, and a maiden, well-favoured, whose like I have never seen. I questioned them to know whither they were walking..... It happened that I saw a man walking some way off, but he came up, so I left the two women and went on, for I feared lest he be suspicious of me. Meanwhile the two women slipped away among the mulberry trees, like deer or hinds of the field. And from that time I have been very annoyed that I left them; they could have been nothing other than witches.'

In Chapter eighteen Poorah who has been spying on Amnon's visits to his mother and sister, also decides that they are

witches; and Maacha persuades a jealous Tamar into this belief as well. The latter is reluctant however, to put forward such an idea to her, good and intellectual, mother, so, with Tamen's help makes up the following excuse to explain her sadness. Tirsah immediately rationalizes it.

Tamar - 'Alas, mother, a disaster has come upon me, for a witch troubled me. She was one who met me and spoke to me within Tamen, my brother's hearing, saying; 'Look out, fair maiden, for there is evil before you, if you become the wife of your beloved.' She said nothing else, for she slipped away and passed from me in an instant. She must have been a witch.'

Tirsah - 'Stop speaking foolishness, my daughter, get to sleep..... this is nothing but that Asrikam has set the woman to frighten you.'

Later in Chapter nineteen, the distraught Tamar ironically makes Zimri her confident and quite accepting that Naamah and Peninah are sorceresses, says;

- 'This youth, Amnon, whom I have loved like the apple of my eye, and to whom I am betrothed, has turned from me, and his heart has been seduced by sorceresses.'

The evil but intellectual, Zimri exploits this credulity and produces from his imagination the whole tale of the wickedness of the witches and the full description of the ceremony in the grove. We know from Chapter three, where he is introduced, that he was experienced in the service of Baal and knew how to use for his own ends, the strain of superstition in the nature of people.

Mapu finally kills the whole idea of the evil supernatural by exposing Zimri's lies, and revealing the 'wicked witches' to be only the much wronged Naamah and Peninah, Amnon's mother and sister.

In the section on Characterization, the arch villains and instigators of most of the wicked plots in their respective stories; Arbaces of the Last Days of Pompeii, and Rodin of the Wandering Jew, will be compared with Zimri, who plays a similar part in Ahavath Ziyon.

Theme of Rich and Poor, (with reference to the Wandering Jew)

In all his books Sue lays great stress on the dignity of honest labour and the duties of the Rich to the Poor. The following two examples from the Wandering Jew, when compared with situations in Ahavath Ziyon, show that Mapu could have absorbed something of his progressive ideas.

- a) Sue envisaged an ideal relationship between Rich and Poor in the experiment in benevolent capitalism of the humanitarian, Mr. Hardy, described in the beginning chapters of Part XI, and again in the concluding ones of this part. It is however, thwarted by the forces of reaction.
- b) Then, in Chapter II, Part V, the author goes into considerable detail to tabulate and describe the income and expenditure of a poor shirtmaker or seamstress of Paris; one of whom he characterizes in La Mayeux. He tells of her struggles to maintain herself decently by her own labours and of how she is exploited. (11)

The values in (a) appear in Chapter six in the contrasting attitudes of Tamar and Asrikam of how the rich should treat the poor. He finds her busily distributing alms for the holy days and says that it is unsuitable for a noble lady to exchange kind words with the poor, who, in his opinion, are only poor because they are lazy. He again shows his 'aristocratic' class consciousness in the same chapter, when he authoritatively dismisses the old man from Hebron, who has rebuked him for his uncharitable treatment of the previous day. Asrikam refers to him as, 'a member of the common herd'. Mapu found a very suitable biblical word for this concept in, '...the mixt multitude...', Nu.11:4. (H.A.50)

We find (b) in Chapter nine, where Naamah and Peninah are described in their hovel at the Valley Gate, supporting themselves by sewing on 'shirts and girdles'. (H.A.51)

Naamah preferred respectable poverty and utterly rejected Achan's idea that the beautiful Peninah should improve their circumstances by becoming the concubine of some rich noble of Jerusalem. She replies to him in these words;

'In ivory palace jealousy finds a nest, but from the tent of the poor, all iniquity is rejected.'

They form a rhyming jingle in Hebrew, not biblical in style, (H.A.52) but morbilike a bit of homespun philosophy in the manner of such a proverb as;

'Early to bed and early to rise, makes a man healthy, wealthy, and wise.'

Political Theme

The historical incidents of the wars with Assyria form a political theme throughout the book, a sort of thread of current events. It helps with the plot; Joram is conveniently exiled in the first chapter, taken captive during one of the campaigns, and does not reappear until the last chapters, when he is joined in exile in the Greek Isles by his son Amnon, taken captive during the final campaign of Sennechrib.

This theme also gives Mapu a chance in Chapter sixteen to introduce political arguments about the war and its conduct by those tippling idlers in the back room of Carmi's inn. They criticise King Hezekiah and his chief adviser, ben Amotz, but praise Shevna, whose character is developed from the minor part he plays in the Bible story into a powerful counter influence who seeks an alliance with Egypt for a combined effort against Assyria.

As mentioned before there is also the ever present threat of political suicide by assimilation. Both problems could (12) reflect discussions on current events of Mapu's own time. There were always minor conflicts in progress somewhere, while the question of assimilation loomed particularly large. (13)

Love Theme

We read a novel to be entertained by the story; we find ourselves in agreement or disagreement with the philosophy; we identify ourselves and others with the characters; and particularly, in the case of the Romantic Novel, we are affected by the love story. With regard to the last of these, Mapu's background and values would have differed from his European

contemporaries.

Klausner comments on Mapu's ability 'to see into the heart of a woman', and his treatment of love; but, accuses him of a romantic propensity for 'love at first sight'. (K. Hist. Vol. III, pp. 342-343) I feel, however, that with regard to love, Mapu writes from experience and conviction, never at second hand, from what he has read in another's works. His experience would have been influenced by the traditions of the community in which he lived; while as an educated Talmudist, his convictions would have been shaped by the teachings of the Talmud and the stories of the Bible.

There would be two basic differences between his traditions and those of his European contemporaries;

- a) The ideas of Romantic Love which date from the days of Chivalry.
- b) The attitudes of each towards marriage.

With Romantic Love, the object must be unobtainable. She can be but the memory of a face once seen, and even, then, perhaps only for an instant, as with Dante and Beatrice, or in the lines of Thomas Ford (1580-1648);

'There is a lady sweet and kind,
Was never face so pleased my mind,
I did but see her passing by,
And yet I love her till I die.'

(14)

Scott has Ivanhoe willing to risk his life as Rebecca's champion, knowing that for them there can never be any likelihood of marriage; and Sue presents the sublimated love of La Mayeux for Agricola. Both of these are in the true tradition of Romantic Love.

Although marriage is its object, there is something of the same sentimental feeling in the Jewish tradition of 'soul mates' or 'marriages made in heaven.' Such a betrothal forms the basis of the love story of Amnon and Tamar. This same theme motivates the tragedy of the play, The Dibbuk; and even winds its way through the story of Agnon's Vow of Faithfulness. (Shevuath Emunim)

Fate can never permit such vows exchanged either before birth or in childhood to be broken; and Mapu does in fact tie Joram and Jedidiah's covenant up neatly by also mating Amnon's twin sister Peninah with Jedidiah's son Tamen.

Mapu plays on this tradition in Chapter thirteen and stresses the irony of the situation for the reader knows that Amnon is Tamar's true intended. However, when Jedidiah finds them hand in hand, among the shrubs behind the summer house, he says;

- '...leave my daughter alone for I do not intend her for you, nor has God assigned her to you.' But in Chapter twenty-nine, at the denouement, he admits;

- '...Lo, our love was acknowledged, and so its influence appears even finer and stronger over our offspring, while I, for my part, did not know.'

When it comes to (b), the attitudes of each to marriage, it must be remembered that with the Jew it is a contract, while to the Christian it is a sacrament. From this stems the way each of them regards his duty to his wife, and his attitude to love. To the Jew, the idea of more than one wife is not unacceptable. He would have the same duties and obligations to each of them; nor would the idea of divorce have carried the same stigma that it would to a Christian writer, who, if he did accept it at all would probably have considered the only grounds to have been some serious sin by one of the partners.

Christian marriage which precludes the idea of any other object of affection apart from one's wife, creates situations where man has learned to compromise, and accept alliances to which, most conveniently, he owes no responsibilities. Sue offers pictures of domestic fidelity of the noblest order. Some include long years of faithful separation, as between Dagobert and his wife, and General Simon and his; but, apart from the idyllic description of Agricola and his family at the end of the book, the only picture of domestic affection is the unsanctified one between Rose Pompom and her student. It could even be the Frenchman in him that creates the rather phoney situation where his two most

aristocratic and noble characters die as suicides, consummating their love.

He brings about the downfall of his benevolent capitalist and reformer, Mr. Hardy, by having his enemies get at him through his mistress, married it is true, to a rogue, but still the wife of another. Sue does not however, let the irregularity of the situation detract from stressing his opinion of the enormity of the crime perpetrated by the reactionary Church.

Although Mapu has no difficulty in having Joram accept the 'kindness of her youth' from Haggith and still take another more favoured wife; in the Last Days of Pompeii, Glaucus cannot accept Nydia's love for he is pledged to the pure Ione. It is true that Tirsah extracts from Jedidiah at their betrothal, a promise to be 'his only one', but this could be practical foresight on her part to avoid future complications.

Mapu was raised in a community that agreed with the 'Ethics of the Fathers', that eighteen is the age for the marriage canopy; and where the choice of mate generally lay with the parents. The basis for marriage was the first commandment, to be fruitful and multiply, and one accepted one's duty to this as to all the rest of the commandments. But within the pages of Ahavath Ziyon, Mapu does argue the importance of love in marriage, before considering pedigree and financial conditions. In Chapter fourteen, Jedidiah and Tirsah are arguing over Amnon's assets as a husband and his lack of family sticks in Jedidiah's throat. Tirsah reminds him that her father, Hananiel, had asked her first whether she wanted to marry Jedidiah and she had said yes, though she knew nothing of his family or position at the time.

Mapu's two marriages have already been mentioned, the first at eighteen, to a woman chosen by his parents, and the second, in mature years, to a woman of his own choice. These personal experiences must have had their influence on his writing, but also in Ahavath Ziyon are traces of Bible stories, especially those about David. Rather than 'love at first sight', it could be suggested that Mapu writes of 'love in the sight of the eyes'.

He argues this aspect, between Asrikam and Tamar in Chapter six, where each admits complete incompatibility one for the other, but Asrikam says he desires Tamar for her beauty whenever he sees her. It is this type of passion when David first sees Bath Sheba; '...and from the roof he saw a woman washing herself and the woman was very beautiful...' 2Sa.11:2. Again there is the destructive passion of Amnon for his half-sister Tamar, both (15) David's children.

The first of these provoked the priest Nathan's parable of the ewe lamb, 2Sa.12, and this is reflected in Naamah's remarks to Tamen when she tries to dissuade him from wanting her daughter Peninah. The three have chanced to meet by the mulberry trees in the Tophet in Chapter thirteenn and she says;
 - 'Does it seem such a small thing to you, when God has given you wealth and riches, that you also seek for yourself beautiful women, while a poor man has nothing at all? You have enough, you sons of the nobles!' (16)

In summing up, the book shows that Mapu knew how to present love, for example; in Chapter twenty-five, there is the impassioned dialogue between Tamen and Peninah, where, despite the overblown language of Tamen, there is a clear picture of a young man, frustrated in his passions. He has loved Peninah hopelessly from the first moment he saw her; he has been told that she will never be for him; and then, when the villains have been unmasked, he finds, fate must have intended her for him, since their marriage too, will fulfil their fathers' covenant. But, despite the upheaval of the times, and not knowing what tomorrow may bring, he is told he must still wait for Amnon's doubtful return. Mapu's writing does convey the black misery of a young man in such a situation.

However, the writer's romanticism and idealising of the love that belongs to soul-mates, is more apparant in Amnon's letter to Tamar from Nineveh in Chapter fifteen. He describes how his mood always seemed to have matched hers even when they were apart, and then tells how when he confronted her with this fact she replied;

- 'Did you not already know, Amnon, that from the time we entered into a covenant of love, my portion ~~is~~ with your soul, and my soul is with your portion, the joy of one is mingled with that of its companion....'

Footnotes

(1) See Chapter I Assimilation

This was a real problem for those leaving the close confines of the eastern European ghettos for the outside world where, encouraged by the new freedoms, political and intellectual, the Jewish people might suffer the fate of the Lost Tribes. My Father tells of a letter he received from his father when, as a young man he set off for the goldfields of the Klondike. He counselled him in it, that now he was going into a land without traditions, for him always to be a Jew, and observe the commandments and statutes as best he could within the limits that the country provided. He ended with the remark, that ~~it was easy~~ to be a Jew in Vilna.

(2) See Chapter III Mood Poetry.

K.Hist.Vol.III,p.292

Last Days of Pompeii, Bk.III Chapters IX and XI

(3) See Chapter I, History of Lithuania, Russia, and Poland

For the influence of Luzatto suggested by Dr.D.Patterson, see his book, Abraham Mapu, pp.98-100. Klausner disagrees with this, see K.Hist.Vol.III p.336

(4) See Chapter III 19th.c. Authors and Mapu, p.48

(5) See Chapter III 19th.c. Authors and Mapu, p.48

(6) See ~~Note~~ (4) V Bible Sources

(7) See Chapter V Bible Sources

(8) See Chapter VI Introduction

(9) See Chapter II Education

(10) See Footnotes to Chapter I, (5)

(11) See Chapter V Customs

(12) See Chapter VI Introduction

(13) See Chapter VI, Footnote (1)

(14) See Chapter IV, The Title, Ahavath Ziyyon

Mapu might have been influenced by this conception when he has Amnon vow to remain celibate and childless if he cannot have Tamar. To die without issue would have been a very big concession to love.

(15) Mapu could have been considering this love which comes with the sight of the eyes, as to whether it was a basis for marriage or a force that destroys, when he gave his hero and heroine the names of these two unfortunates; and when he used Jedidiah, the name of David and Bath Sheba's first child for another principle character.

(16) In Chapter VII under Characterization, that other love, of true friendship for one's fellow, is discussed comparing Amnon and Tamen to David and Jonathon.

Chapter VII Characterization

Introduction

Klausner, in his assessment of the characterization in Ahavath Ziyyon compares the book to the allegorical dramas of Luzzatto, Sholem ha'Cohen, and A'dam ha'Cohen. He feels that Mapu did (H.A.53) not create 'types', in which the elements are mixed as is (H.A.54) the accepted way with novels, but 'symbols' which embodied (H.A.55) and typified either good or evil. He writes;

(1)

'...Therefore, the wicked in his books have in them nothing of good and the righteous in them nothing of evil and in this the individuality of each of them is distinguished and divided from his fellows. It is a system of 'black and white' in its mixture. They certainly have an individuality of this sort. Jedidiah is a man, correct and perfect, a believer in mankind and does not recognise the deceit and wickedness in the world..... Tamen is Jedidiah's son, upright and straightforward like his father...

... Amnon, the chief hero, is a symbol of highest strength in all that is apart from love, and tenderness and devotion in all that touches on love..... Zimri is a symbol which embodies (2) complete hypocrisy, and so is linked to every wickedness and crime..... and Asrikam is a symbol of boorish pride and ill-

nature, who is puffed up with his wealth and family status.'

The few times that Mapu does draw the character of a person at length, he presents just such embodiments of good or evil. As in Chapter sixteen when he describes the hypocritical Carmi the innkeeper, who has a pious exterior for the world but is a fence for every thief and vagabond; and, in Chapter three where he compares the growing children Tamar and Asrikam.

However, on closer examination, I have felt, whether it was conscious on the author's part or just instinctive, that it is in the dialogue, the speeches each character makes in various circumstances, what he says and how he says it, that their individualities are revealed. Miss Ivy Compton-Burnett holds a special place for the unusual way in which she constructs her novels. The books are written entirely and quite consciously in dialogue. The reader is made aware of the characters, their surroundings, and a strong sense of atmosphere by their conversation; although some critics feel that they are just different aspects of the author's own personality. It is not quite the same with Mapu whose ear for speech was very acute, and so the dialogue does not relate to himself but genuinely belongs to the various characters of the novel.

The characters can therefore, be assessed from their own words as in the incident of the old man from Hebron in Chapter six. 'He had been set upon by thieves on the road to Jerusalem, stripped and robbed of everything, and when he did reach the city, Amnon alone helped him. He tells his tale in a language, fruity and coarse, as would befit such a person. Of the rich idlers of Zion who mocked at his requests for food, he says;
- 'They asked me to prove it - to pierce my belly and show them my empty bowels.'

Haggith

Although Haggith is a minor character, who is murdered along with all her children in Chapter two, the impression of herself and her shrewish nature is firmly planted in the mind of the reader by the following brief passage and the tone of its dialogue.

'...One day he (Matan) came to Haggith's home and he saw her there, striking Helah angrily with blow after blow. But when Matan came she let her rest and said to him; 'I appointed this maid of mine to be a wet nurse to Asrikam, my son; I went out of my room for a little while, I returned, there is no Helah, because she has gone to the servant's quarters and was nursing Naval, her son, the dirty little thing.'

Achan who was standing by saw his wife afflicted before his eyes; he cried out and said to Matan; 'May you judge now, my lord, I saw my son, the suckling, left in his cradle and of the maids, not one, attends to him. He is weeping incessantly, and I call his mother to nurse him; and if it is wicked, the sin is mine, and on me, my lady, let your hand come down.'

But Haggith roared at him like a lioness, saying; 'O, base and branded slave, and who asked it of you to remain here? Didn't Joram, my husband, want to set you free before he went to the war? But you said - 'I love my master, my wife, and my children!' So, put your hand over your mouth, lest my hand be heavy on you as well.'

(3)

Tamar and Peninah

Mapu has two young girls in his story, whose^{se} natures contrast one with the other; and each in her character reflects her circumstances and upbringing.

Tamar When she first sees Amnon in Chapter four, she speaks to him boldly, archly, if not flirtatiously, as the daughter of a rich noble and sure of her much admired beauty. In him, she finds suddenly in the flesh, the young man described in her grandfather's letter, as her intended, and on whom she herself, has mused for so many years. Her first words are; - 'Give me, youth, the crown of roses that is in your hand, if your heart is as good as your face is fine to look upon.'

This is a very self-assured approach considering, she has just heard him sing a song, in which he tells that the shepherd weaves a wreath of roses for the head of her whom he has chosen for his love.

In all her conversations with Amnon, she is the one to

encourage him; that is until she believes him false. Then she is petulant and cruelly capricious in her rejection of him; tricking him into a promise to go away and not letting him give any explanation.

Amnon - '...by the Lord I have sworn, that I will not change the utterance of your lips.'

Tamar - 'Therefore, only one thing I ask of you, since I have loved you up until now; go away from my father's house and from the land of Judah, and let the sole of your foot tread no more upon it, after three days.'

Amnon - 'Alas, Tamar, is this your voice, my dove; are these your words, my undefiled?'

Tamar - 'I am neither your dove nor your undefiled any longer, and I will not continue as your love; I repent not having fulfilled my father's wish before this, for another spirit is with me now to establish my covenant with his friend, and to be a wife to Joram's son.'

Mapu puts irony and subtle character portrayal in this dialogue. The reader knows that Amnon is Joram's son and even now Tamar can not bring herself to name Asrikam.

Peninah In Chapter five, the reader is first introduced to Peninah, when Tamen sees her, gleaning in the vineyard. He is so carried away with the thoughts conjured up by her beauty, all is written in a soliloquy, that she disappears before he can speak to her. He meets her again when he loses his way while hunting on the Carmel; and finds himself outside her home, a hut built into a crack in the rock. She is timid and trembling, while he greets her boldly as would the son of a noble.

Tamen - 'Fear not, pretty one, there is only one thing I ask of you, since God has chanced to bring you before me; give back that which you have taken from me.' (He is seriously but in a jocular manner referring to his heart.)

Peninah, (with tears on her cheeks) - 'Do not set on me a sin like this, my lord; far be it from your handmaiden to take anything which was not hers. I came to my lord's vineyard four

days ago, I did not eat your clusters, nor did my hand cleave to anything except the gleanings; because the leavings of the grape harvest and the gleanings of the reaping, are the sole sustenance of your servant and her mother.'

Peninah's answer is completely guileless. She is frightened but stands her ground; and this steadfastness and courage are quite a contrast to the waywardness and doubting jealousy of Tamar.

Again, when confronted in Chapter twenty-four, with all the weight and majesty of the judges and the law; not knowing what accusations had been made against her mother and herself, she faces her accusers fearlessly.

- 'If indeed, the proud ones have forged a lie against us, take my life; for I am but a maid, and I have not the mind to lengthen days on an earth defiled by its inhabitants; but, leave my mother alone.'

When they have been cleared, the lying Zimri slain, and their true identities revealed; the hasty Tamar, relieved to find Amnon is not the friend of witches, exclaims;

- 'Lo, I love Amnon; when I saw him clasping your daughter affectionately, my jealousy, that burned within me, poured a perverse spirit into me. Alas! would that I had stayed along with your beautiful daughter, - both together to be Amnon's wives.'

Though she is well aware that Amnon has sworn that if he does not marry her he will take no other woman; her emotions again seem superficial; for here she is declaring that she wishes she had shared Amnon with Peninah.

However, Sitri rebukes her;

- 'Ho there, hasty maiden, to cast down and to raise up, not knowing! Will the daughter of Joram, the prince, be for a shepherd youth? But now, listen gentle but hasty daughter, and listen all who are standing here, and I will tell you the end of the matter. Amnon, the shepherd, and Peninah are twins...'

There is something alike between these two girls and the

two heroines of the Wandering Jew, Adrienne de Cordeville and La Mayeux. Sue however, outwardly contrasts his two completely; the rich Adrienne, beautiful, finely dressed, exquisite, and the poor seamstress, hunchbacked, misshapen, and shabby. It is only on the level of the elevated minds with which the author endows them both, that they are alike. Mapu makes both his heroines beautiful. From the slight descriptions that he does offer, he presents Tamar as a bold beauty, dressed and bedecked as befits a nobleman's daughter, but who nevertheless loves her righteousness and has been brought up to treat those less fortunate with the charity that goes with 'noblesse oblige'. Peninah is of a finer nature, tempered by the poverty of her circumstances, but whose beauty cannot be hidden by poor clothes and whose natural modest manners transcend her lowly surroundings.

Indeed Mapu seems to suggest that Peninah's beauty is outstanding, Asrikam compares Tamar to the moon but her, to the sun; and even though she has been branded as a witch, and supposedly seduced Amnon, Tirsah, when she first sees her, at the end of Chapter twenty-three, is forced to say;

- 'Here come the daughters of evil towards the house. No wonder that Amnon was enticed by the girl, for she is as beautiful as a goddess. I have never seen her like.' (H.A.56)

Jedidiah, Tirsah, Tamen, and Tamar

In the biographical section there are notes about the characters of Mapu's father and mother. His father, the scholar, (4) always deep in his books and impatient of taking decisions or becoming involved in family arguments; while it is his mother that shoulders the burden of preparing the children for the eventualities of life. One must beware of the temptation to trace the author's parents in the characters of Jedidiah and Tirsah, but there is something of the relationship described above. Tirsah always shows common sense and Jedidiah takes the attitude of the man, the head of the family, who must know best; but at the same time appears reluctant to act when necessary or to alter his decisions with changing circumstances.

Their meeting and courtship is pleasant, a true marriage with mutual attraction and genuine affection. Hananiel, Tirsah's father has brought her to Jerusalem for one of the festivals, she is young and lovely, Jedidiah sees her. He invites her and her father to a feast and approaches him thus;

- 'Behold, in Zion, man's eye should look upon every precious thing; so, I beg that your daughter should also be one of its treasures, and that she may bloom like a rose on the hills of Zion.'

A very pretty speech from an ardent young man. He satisfies Hananiel as to the sincerity of his nature and the size of his fortune, and is given leave to speak to Tirsah.

Jedidiah - 'Tell me, I pray, lovely one, what is Zion in your eyes and what are its menfolk?'

Tirsah - 'Zion is like the Garden of Eden before me, and its menfolk like angels of the Lord.'

Jedidiah - 'I will be bold then, because of your words, for I am a man of Jerusalem.'

Tirsah - 'All the inhabitants of Jerusalem would be proud if they are like you.'

Their troth is plighted and Hananiel comes up to give his approval of the man, but Jedidiah can not help teasing Tirsah, for he remarks to Hananiel, who is recommending him;

- 'And perhaps your daughter does not see me as you do, for as an angel of the Lord, did the lovely one look upon me.'

Now Tirsah, the practical one speaks to Jedidiah.

- 'Lo, I found you single, and may I, I pray, be the only one for you, and with this word, Here I am, yours.'

Jedidiah - 'You alone will be for me, lovely one, another shall not mix with us.'

(5)

Throughout the book, Tirsah is reluctant to go against her husband. She only does so at the thought of giving her lovely daughter to the unattractive Asrikam; when the hope of a far more suitable match is held out to her by her father's letter and its prophetic dream. This encourages her to oppose Jedidiah's

plans, so that he puts the blame on her in his rebukes in Chapter fourteen.

Jedidiah - 'Just as I said, it is your sin, Tirsah! Lo, her act is innocent and upright in your eyes, to despise the son of Joram, my friend, with whom I made my covenant, and to chose a strange youth, a son of the poor of the people; and indeed, even if I grant him his uprightness, for he is certainly sensible, also kind-hearted, and of fine appearance; but what name should I call him? Chief, lord, or nobleman! Is he not a child without a name? I know not how I should call him.'

Tirsah, remembering her own courtship replies;

Tirsah - 'Lo, my husband, you are prepared to inspect the ancestry but you will not examine Tamar's heart. Not so did my father act, rather he examined my heart when he gave me to you; and as for me, I paid no heed to what was the root of your family tree, I just saw you, I loved you, and I was yours...'

Jedidiah - 'Listen now, you whom my soul loves, I know myself what makes you so bold to speak like this, You are still straying after your father's dream, and you see in Amnon the beauty of the youth whom he saw in a night vision. If only your father was alive, then I would give, here and now, all the wealth of my household to Amnon, and send to ransom him.....However, now be content, and speak closely to Tamar, and bring her back to Asrikam with a willing heart.'

Tirsah - 'I will, I will do just what you ask.'

This conversation rings true, as one that would pass between parents seeking a suitable marriage for a child. The mother with her instinct and the father relying on a family tree. It might even reflect something of the sense of loss that Mapu felt at the thought of his own arranged first marriage.

One might admire Jedidiah's loyalty to his exiled friend, if it were not for his wilful blindness which sees only that which he wants to see and of which fault Sitri accuses him when (6) they are commenting on Matan's character after his confession and untimely death in Chapter eleven.

Sitri - 'Look now, Jedidiah, and I will explain. As for me, I did not look ^{UPON} ~~Upon~~ Matan as you always looked upon him, so I am not astonished now at the villany he has done. Lo, Matan has sent widows away with nothing, for they spread empty hands before him; and oppressed orphans cried out about wrongs in his ears until their throats were dry, and he always answered them with words as smooth as butter, saying; 'As for me, why do you cry in my ears? Am I not a rod and a staff in the hand of justice? The rod of correction of the Almighty and the staff of the indignation of God!' Both his rod and his staff, became as dry stubble to full hands. In the same way, his quarrel with his neighbour was always the Lord's quarrel, and the sharpness of his tongue - the Lord's sword of vengeance.'

Jedidiah - 'You have spoken so, Sitri, but tell me, I pray, however shall I examine the ways of man? Shall I see into the heart of my friends through inspection windows? As for me, as a man sees, so I saw Matan. All his actions were upright in the sight of my eyes; and if my eye be on the evil in mankind as it is with you, will not the men whom I see in the morning as angels of God, appear to me like devils and messengers of war at eventide? So then, my friends will grow less and those who hate my soul will multiply from day to day; and in Zion, a city of many people, I will dwell like a lone bush in the desert.'

Jedidiah has answered petulently, still unwilling to admit his superficial judgment, although there has been nothing in Sitri's remarks to suggest that he is hypercritical of his fellowmen.

Jedidiah and Tamen With regard to Tamen, Jedidiah is very much the 'father'. Tamen must not pass judgment on a man older than himself, as he does with Zimri in Chapter nine, even though his hypocrisy is obvious. During a conversation Zimri dons a cloak of such outlandish piety that he speaks of regrets for even the teeniest of sins.

Tamen - 'And who knows, perhaps a man may sin even by the scent of his nose.'

Zimri - 'Is that a laughing matter in your eyes? Only today,

that very thing happened to me like this; I came to your father's vineyard, which has not yet been opened up, for it has not completed its three years of maturity. The grapes gave to my nose, a scent that was so pleasant to me; granted it is but a little sin. Even so, it is not good for a man to bear even a small sin; would that I could atone for this, my sin, by a burnt offering, and I would bring two doves for it.'

Later on, after they have enjoyed a good meal, Tamen again mocks him.

Tamen - 'Tell us, Zimri, with what have we sinned today? With the taste of our palate, or the scent of our nose?'

Zimri - 'Why do you sin now with the mockery of your lips? Even if laughter is suitable for the very young, it is not so for a man like me, who is troubled by his sins, and whose eye will surely weep when he remembers the sins of his youth and his transgressions.'

Jedidiah dismisses Zimri and rebukes Tamen.

Jedidiah - 'Why, my son, will you laugh at a pious man? Will you not learn his ways, even you, yourself, so that you may become wise. See, I pray, how he stands in the house of God, with a melting heart and with eyes pouring out tears unto God. The priests see him and they praise him, those who fear God, they honour him.'

Perhaps it was due to Mapu's tolerant nature or because of an implied criticism of his own father, that almost as an after thought at the end of Chapter ten, the following passage occurs. 'Then Tamen spoke up and asked pardon for having mocked him (Zimri) that day and Zimri said; 'By my soul, I had forgotten your reproach and you, you have remembered it; far be it from me to bear a grudge.'

In this there is a touch of irony since the reader is well aware of Zimri's two-faced character.

Tamen gets another similar rebuke when he tries to join in the conversation after Matan's death.

Tamen - 'Is it that man, Matan, who always spread his hands to

heaven with eyes pouring out tears to the Lord; and who also was always multiplying his sacrifices and offerings?'

Jedidiah - 'Have I not many times warned you, my son, not to mix yourself in the conversation of men much older than you, for you are not a teacher of knowledge.'

Here is a picture of a son, now growing up and forming opinions for himself which no longer tally with those of his father. He feels more enlightened and sees in the ostentatious piety of Matan and Zimri, the signs of hypocrisy. But his father silences him for not accepting his standards and the forms of his orthodoxy, just because he, his father, tells him it is the right way.

To a contemporary reader the 'pious' portraits of Zimri and Matan, wrapped in the outward show of religious trappings, observant of the rituals, and the requisite offerings; would bring to mind pictures of men of their own villages, who might always be found reciting the ritual prayers and performing all the ceremonies, yet known to be the meanest, even the most tight-fisted in the community. So, in the relationship between Tamen and his father, there could be something of Mapu, the 'maskil's' rebellion. Unlike his own father, he did not find all of his interest in studying old books and taking life second hand. One feels he could be trying to say that a good person was not just one who observed all the statutes and commandments, nor that Judaism was just a multiplication of such restrictions, a fence built up through the ages; but, that the Law and the Culture must be re-born to be preserved.

Jedidiah and Tamar With Tamar, Jedidiah is determined she will marry the man of his choice. There seems no reason to suppose that he does not consider that this is also for her own good; nor that he does not have her welfare at heart. He cannot or will not see Asrikam as he really is; it is sufficient that he is Joram's only surviving son; and, surely as a father, he must know best.

In Chapter fourteen, when Amnon confirms what he has been told, that Tamar has indeed pledged herself to him, Mapu's dialogue is in character.

Jedidiah - '...so the truth has come to light, and she is the one I have loved.'

This might lack the force of Shylock's cry, 'Oh my ducats, oh my daughter,' but it rings true as that of a father who has just found out that a favoured daughter has a mind and will of her own.

His indicisive nature is always in evidence with regard to Tamar's marriage. In Chapter seventeen Zimri arranges for Poorah to acquaint him with Amnon's clandestine meetings with the 'strange' women. Although he is pleased to find an excuse to call off the match, he does not challenge Amnon, but sets Poorah to spy on him and then to tell Maacha, so that she can open Tamar's eyes.

Again in Chapter twenty-two, when Tamar has told him of Amnon's 'perfidy', and is about to write him a bitter letter breaking off their engagement; he unquestioningly accepts Zimri's testimony and is still sure that he has been right all the time.

Tamar - 'I pray, my father, forgive the sin of your desolate daughter, that I rebelled against you...'

Jedidiah - 'Alas for me, and woe for you, my daughter, that you have always hidden your actions from your father...'

He is always loth to face up to anything and generally creates awkward predicaments for himself. When Amnon's identity has been revealed, but the messengers return from Bethlehem with only a farewell letter for Tamar and no idea of where Amnon has gone; he hides the letter and tells them to say that he has attached himself to a group of captains of Judah and gone to Tarshish. He says that he does not want Tamar to know the truth, that Amnon has disappeared, because he fears for her health. Tamar finds the scroll in Chapter twenty-eight, weeps bitterly over it and clings more than ever to Amnon's memory. By this time too, Jedidiah has despaired of Amnon's return and is trying to persuade Tamar to cease to mourn for him and give her love to '...whomsoever is right in her eyes...'. He is sufficiently upset to no

longer insist on picking her husband for her.

Mapu gives a pointedly amusing description of the family at table in Chapter fourteen, when the children are each nursing their separate grievances. Tamar is upset because Amnon is to be sent away for their having exchanged vows of everlasting love; and Tamen is brooding over Peninah. Jedidiah is the dominating yet not completely unsympathetic parent. Tirsah tries to come to the rescue and pour oil on troubled waters.

Jedidiah,--(to Tamen and Tamar) - 'There has been quite enough of your sitting at my table with angry faces, that embitter my spirit. You may no longer look upon my face until you have made the evil leave your spirits!'

Tirsah - 'I beseech you, my husband, do not be angry, if my soul is precious in your eyes.'

Nevertheless, Jedidiah rebukes the weeping Tamar and bans her from eating with the family for the next seven days, so that she can think over her wilfulness in acting contrary to his wishes. This could have happened, in any family, at any period.

Hananiel

In contrast to Jedidiah's dithering, Hananiel is steadfast in his faith in Amnon's integrity. In Chapter twenty-three when he learns of the accusations against him, he says; - 'Perhaps Amnon's sin is not so great as your father tells, because a perfect man does not change into a terribly wicked one all at once...'

It is true that he likes Amnon who has redeemed him according to his dream, and he is also most anxious that all of the prophecy should be established.

Amnon and Tamen

We know from the biographies that there was a deep and mutually rewarding friendship between Senior Sachs and Mapu and in the relationship between Amnon and Tamen there is a feeling of this. It is in a sense the classical theme of friendship, that of David and Jonathon. With them, their affection for each other was immediate and it is like this that

Mapu, in Chapter six, describes the instant cementing of the friendship between Amnon and Tamen. The words he uses are even a paraphrase of those in the Bible.

1Sa.19, 'And Jonathon, the son of Saul, delighted greatly in David.'

Mapu writes;

'And Tamen delighted in him greatly and could not take his eyes off him.'

The Bible uses 'chafetz', and Mapu, 'samech' (H.A.57)

In the Bible story Jonathon knew that his father, Saul, wanted to kill David because he was to usurp his throne. This would deprive Jonathon of his rightful expectations to become King of Israel. Nevertheless he warned David to flee for his life, (1Sa.20), and they part in the full knowledge of the depth of affection that they bear for each other.

With Tamen and Amnon too, the friendship is sorely tested when Amnon appears to win the affections of Peninah; but despite this, and the fact that he has broken Tamar's heart, it is Tamen who brings the horse to him in Chapter twenty-three, and warns him to flee.

' - 'Mount on this, quickly, take flight, lest the avenging sword which flies after you may catch up with you!' He finished speaking, turned, and went without another look at Amnon who was calling after him.'

Mapu certainly incorporates some of David's characteristics in Amnon; his early life as a shepherd, his musical skill, his poetic ability and intellect, and his activities as a soldier; while Tamen plays the part of Jonathon. There is no jealousy in his friendship, and no conflict in their relationship; Tamen is at all times ready to admire Amnon.

At the end of Chapter eight Mapu contrasts the bond which one man feels for another with the different feeling he would have for a woman. Amnon has despaired of ever gaining Tamar for himself and Tamen, in order to console him, tells him of his own overwhelming love for a maiden he has only seen twice, and

that his hopes of its fulfilment are just as forlorn as Amnon's. Tamen - 'You ought to know for your own sake, my brother, that I too, have lost all hope..... It is hidden at the top of the Carmel, for there my eyes beheld a diadem, quite glorious, a living delight, but from there my lovely vision took itself off... .. Only you should know, for I love you with a perfect love, as fine as that which was taken from me, and so my soul cleaves to you greatly.'

Amnon - 'Hurrah, it is enough for me, I have been given a lot in your father's house..... Lo, the love of a man for his friend is delightful; and one who has no friend wastes the days of his lifetime in sorrow and pain...'

This is an echo of David's famous epitaph.

2Sa.1:26, 'I am distressed for thee my brother Jonathon, very pleasant hast thou been unto me, ^{thy} ~~thy~~ love to me was wonderful, passing the love of women.'

Zimri

Klausner mentions a correspondence that Mapu had with a cultured lady who read Ahavath Ziyyon in manuscript and (8) among other remarks commented on some similarity between his characters and those of Sue. She particularly sites Zimri and the secular Jesuit, Rodin. There is a likeness also in how each functions within the plot of his novel, since, to some extent, their schemes and devices control the events in the stories. (9) However a closer examination of Rodin and Gabriel de Rennepont in the Wandering Jew; Arbaces and Apaecides in the Last Days of Pompeii; and Zimri and Amnon in Ahavath Ziyyon, shows the use each author makes of his pair of contrasting characters to illustrate the forces of evil and good as they seek to control the fate of men. One might call Rodin, Arbaces, and Zimri, men who play God; while Gabriel, Apaecides, and Amnon, are men who have faith in God. The first three each serve a false god and in so doing try to assume for themselves something of the power over men that rightly belongs to a greater force.

In Rodin, Sue creates a character so imbued with the service of the Jesuits and dedicated to increasing their temporal power

that he uses all the considerable intellect, fortitude, and ability with which he has been endowed for this end. It is the author's purpose to deprecate this company and he introduces members of the Hindu sect, known as Stranglers or Thugs, and compares the vow of obedience of the Jesuits to that of the others to their mother goddess, Bohwanie. Rodin, however, is ultimately motivated by personal ambition to become Pope, and this is the cause of his downfall and destruction by his own Order. In contrast, in Gabriel, Sue portrays all the faith, humility, simplicity, and honour of a true Christian.

With Lytton, the priest of the false god is Arbaces, the Egyptian, the chief controller of the worship and rites of Isis, which he manipulates by means of his devices and tricks. He has used his great intellect to delve deep into the study of the occult, and seeks to extend his control over men through the use of the powers of evil. He tries to make a disciple of Apaecides whose nobler nature is revolted by what is revealed to him of the worship and service of Isis, and who turns to the finer faith of the early Christians.

Zimri, when introduced in Chapter three, reveals his philosophy immediately. He has been a priest of Baal, ministring (10) at a shrine, and making a good living from the offerings. When forced to take refuge in Judah, after the fall of Samaria, he assumes a mask of piety, but in his musings tells how he intends to watch out for opportunities for intrigue, 'tarmith', (H.A.58) and to see what bribes and rewards he can pick up by so doing; he is entirely motivated by self-interest.

He finds a victim in Asrikam, whose actions are always inspired by low desires and base motives. He soon falls, and is firmly enmeshed in Zimri's net; for he accepts the plot to frustrate the influence of Hananiel's dream over Tamar, by producing the false evidence of his death. Zimri obviously sees Asrikam as an easy source of monetary reward and Mapu sums it up at the end of Chapter three.

'And Asrikam saw he was caught in Zimri's mouth and on his lips,

and he feared lest he reveal his deceit secretly to Tamar for the sake of reward; so he gave Zimri a thousand silver shekels, Zimri became his confidant from that day on.'

Amnon, in contrast, when offered a reward in order to improve himself, wanted nothing more than to become a pupil of the disciples of the Prophets, the philosophers who taught the true religion.

These two characters also represent the choices open to the Maskil; whether he should become assimilated into the culture of the nation in which he is living and disappear, or revive that of his own people and thereby save them as an entity. This is the subject discussed between Zimri and Amnon in Chapter twenty. Zimri is all for cutting himself loose from what ties of nationality that still remain to him, but Amnon says;

- '...would that Tamar had not made me flee, for now I would pour my blood like water on the soil of Zion, and I would die in peace while my soul poured itself out on the bosom of my Mother!'

In some ways the relationship of Zimri to Amnon resembles that of Iago to Othello. Both are taken into Jedidiah's household; but Zimri, although steward, held only a menial position, while Amnon was treated as an honoured guest, considered as an equal of the family, afforded the opportunity to study, and even aspired to take the daughter of the house in marriage. The same jealousy and spite as motivated Iago, seems to have moved Zimri; who speaks fair to Amnon but plots against him, concocts the foulest lies with which to blacken him, and dastardly plots with which to destroy him. (12)

Matan

Matan's part as instigator of one of the themes has already been described and some idea of his avaricious, sanctimonious character conveyed. He was motivated by greed and a burning vengeance against Haggith, '...the woman who spited him...', (H.A.59) and tricked him into giving up his father's ill-gotten gains.

He was reluctant to part with anything he possessed however useless it may be to himself, and, in Chapter eight, when threatened with exposure by Hefer and Bukkiah, he gives up none of Joram's purloined treasure but cunningly, by telling Asrikam half truths, makes him agree to pay them off.

Matan, (to Asrikam) - 'Here you sit, quiet and at your ease, in your own house; and you do not know that evil lies in wait for you. Lo, Hefer and Bukkiah have come to me and have spoken to me saying; 'Alas, we are guilty on account of Naamah, about whom we lied; so now we are about to tell this to the Elders and they will blot out her sin, which we falsely attributed to her.' Did you not hear from Achan, that Naamah was with child when she fled from your father's house, and who knows, perhaps she bore a son to your father; he will return and take Tamar, Jedidiah's daughter from you, for she is promised to Naamah's son from the time of her birth. He will rend from you as well, half of your inheritance. So, now stop them, so that you remain, without fear, your father's sole heir. See, I pray, how I am your friend. Because of that, I held Hefer and Bukkiah back from telling their story in the Gate, before the Elders. But I am afraid lest their poverty drive them to it, for they are men of bitter spirit, and would say; 'As for us, since we are lost, we are lost.' Then they would do as they said, and themselves bear their punishment, while half of your inheritance will go to another heir, who will come out from his hiding place.'

When Achan comes to him complaining that Asrikam's treatment is worse than Haggith's, and that he finds it hard to bear his low born son's airs and graces, while he treats him, his real father, so cruelly. Matan, despite the fact that he is beginning to be troubled by a superstitious fear for what he has done, still has enough of his old cunning to dissuade Achan from exposing the truth.

Matan, (to Achan) - 'In truth the honour of your son shines darkly but if you make a light appear over its darkness, then both his inferiority and your wickedness will be revealed at

the same time; and you and your wife will be destroyed. If your heart fails at the prospect of the disgrace, of which you will have full measure instead of honour, would you not feel satisfied if you knew my pain? I have more evil and bitterness than you. Hardly has there been a moment since I avenged my insult against Haggith, all that time ago; my pain is incurable whenever I bring it to my mind. I stirred you up to completely destroy the house of Joram, a man always just to me; and to force Naamah to flee, she who had never done me any harm. Alas, these matters are as a burning in my bones, because of them I go mourning all day long, even at night my bowels afflict me.'

Achan - 'Woe, what is this that I have done? Would it not have been better for me and my wife to suffer under the hand of Haggith, than under that of our cruel son, the serpent, whom I have raised in the house of Joram, my master? As for the memory of Naamah, his dear wife, my soul is bowed down under me, for who knows her end?'

Matan - 'So, Achan, we will set our faces in the dust, we will keep silent, we will be still.'

In Matan, Mapu has created a 'Scrooge'. He is so wrapped up in the acquisition of wealth that he has no philosophy with which to meet his awful pangs of conscience when he regrets his actions, and finds the wealth is useless. Unfortunately, unlike Scrooge, the ghost that comes to haunt him does not show him how to repent, but maddens him until, he nearly reveals the whole crime. In his anguish he cries out to Haggith's ghost.

- 'Alas, Haggith, and her children, alas! A lioness on her whelps - woe unto me - who will quench the fires in my heart? Turn, turn, away, wicked woman, do not rend my soul in your anger - why will Naamah's house not burn? Ho, woman, full of iniquity, you will ^upersue^{my} sinful soul in vain; ho, iniquitous matters prevail against me, - woe, unto me are the everlasting fires!'

Achan

The above conversation with Matan, shows Achan's simplicity and ingenuousness. He was persuaded into the crime, in the

first place, by a cunning Matan, who tempted him with the prospect of ennobling his own son. When later on he finds that this son treats him badly, he thinks that if he reveals the truth, he will get better treatment. It never strikes him that a son might not be grateful to a father who has put him in such a false position.

He is restrained from making the revelation in Chapter eight by Matan and in Chapter nine, Helah covers up for him, when he cries out something of the truth while being punished by Asrikam for having given wheat from her own husband's granaries to the disguised Naamah. He has found her living in great poverty and does try to improve her conditions, even if, his scheme to marry Peninah to the false Asrikam and so return her to her father's house, shows his simple-mindedness and lack of perception.

Hefer and Bukkiah

These two are the complete rogues. They will do anything they are paid to do, they have no pangs of conscience, and they live but for today. Their dialogue in Chapter sixteen, reveals their characters. It is coarse and unfeeling but with a certain rough humour. After listening to the talk in the streets of the impending attack by Sennechrib, and of the seige that is bound to follow, Hefer and Bukkiah mock at the worriers. Bukkiah turns to Hefer and says;

- 'Come along with you, let us get some wine and fill ourselves with strong drink.' He adds that he has money and will be open-handed and quench the thirst of his friend who has none. Then he finishes - 'In but a little while more, a man will cast ~~out~~ his gold and silver into the streets and there will be none to gather it up. Come, let us wash our throats in the blood of the grape before the enemy will wash his footsteps in the blood of our slain.'

Again, while they are drinking with Agrikam and Zimri in Carmi's backroom, Bukkiah declares his full philosophy of life, inspired by the last line of a drinking song, he has just sung. 'Drink today, tomorrow the earth may cover us.'

Bukkiah - 'Is that not my very remark; eat, drink, for tomorrow we may die. Why should a man love days, neither should his heart sorrow for those that have passed, nor be troubled about those that are to come; for only one among them does he see - the day in which he is living, and he should spend it thus, in continuous drinking.'

Mapu had a biblical source for such philosophy, Isa.22:13, '...eat, drink, for tomorrow we may die...'. There could also have been the influence of the Wandering Jew; for in Chapter II Part XIV is a description of the macabre, horrifying, almost blasphemous, Mask of the Cholera. It is unlike the scene, above, the students had arranged revels in the stricken city of Paris, in defiance of death, and damnation.

Maacha and Poorah

Rodin collects a host of minor characters which he uses in his plots, and they are similar parts that Maacha and Poorah play in Ahavath Ziyon. Maacha, Tamar's maid compares with Florine, the maid of Adrienne de Cordeville. Each intrigues against a mistress who treats her well; each dies, making amends with a deathbed confession; but, they are not motivated by the same desires. Florine has been trained at her convent to act as a spy in whatever household she may be placed. She is pretty and careless and quite satisfied to do what is required of her as long as she has a comfortable post. Even though in the course of her spying she distresses La Mayeux whom she rather liked, it is not through maliciousness, but just carrying out the work she was taught to do.

Maacha, on the other hand is moved to join in Zimri's schemes because she has always wanted Amnon for herself, and can only hope to get him if he remains poor and a shepherd. She is (14) quick to follow after him when he is banished and to warn him of the poison in the wine.

She has encouraged the attentions of Poorah, Amnon's boy, so that he should spy on Amnon. He is another character who is drawn into Zimri's network of intrigues. However, he follows Maacha and mortally wounds her when he finds how treacherously

she has used him.

Asrikam

William Minto (E.B.) writes of Lord Lytton, that in his early books he displays his theory, of seeking to 'aristocratise' the people by means of education, but, that in his later works he was more inclined to the attitude that such refinements of mind are bred into a person. It is these 19th. century values of heredity, environment, and education that Mapu presents in the opposing characters of Asrikam and Amnon. The one, the son of peasants, transferred to a higher social position and raised as an aristocrat; and the other, born to noble parents, but reared among peasants.

He contrasts the coarseness of one with the natural refinement of the other throughout the book. Each declares his love for Tamar; but one can hardly compare the gallant constancy of Amnon, to the love-hate fickleness of Asrikam.

However, it is with Asrikam that the instructive message of Mapu, the Maskil, comes into conflict with the instinctive talents of Mapu, the writer. It seems as if the author wants to epitomise in the two characters the good and the bad, yet, it will be seen from the following extracts that the writer's skill makes the reader sympathise with Asrikam.

Amnon and Asrikam are the two individuals whose colouring and appearance Mapu attempts to describe in detail. The first is tall, dark, with flowing locks and a fine complexion. (15) As to the second, the comparison with the growing Tamar in Chapter three, shows how heavily Mapu loaded him with defects. 'Asrikam lived in Jedidiah's house then, he was ten years old, just a boy, along with Tamen and Tamar, Jedidiah's children. Even in his childhood, Asrikam was notorious for the way he behaved. He teased Tamen and Tamar, he worried them, and he quarrelled with them despite the looks of Jedidiah and Tirsah...' 'When Jedidiah saw that his friend Joram's son was a cause of friction in his household, he settled him in his father's home, so that his children would not quarrel with him...' 'Asrikam went on growing like a twisted thorn in Joram's house,

and as he grew so his appearance was marred. As Tamar grew, so her appearance was beautiful. Not only in their looks but in their ways they were widely divided. Asrikam was wicked towards the servants of his house and his hand tight-fisted towards the poor and needy. Tamar was gracious towards her father's servants and her soul stretched out towards the hungry. Asrikam boasted of his wealth and the nobility of his father's house. He was ashamed to speak with boys of his own age, who were not sons of the nobility. Tamar bore herself with humility among her friends, she neither despised nor abhorred the daughters of the poor among the people. Asrikam was like a wooden idol whom the goldsmith has plated with gold, to cover its lack of worth from the eyes of the beholders; and Tamar, like a sapphire set in gold, which does not increase the price, but with added excellency, lays upon it honour and majesty. Asrikam was strange in his appearance, and when he was sixteen, he was low in stature, his hair was yellow, his head like a gold ball on (16) his broad shoulders, his complexion all spotted; while Tamar was like the palm tree in her beauty and her loveliness.'

Although Asrikam's dialogue throughout the book mostly substantiates these unattractive aspects of his nature, there is in it something of a man floundering in waters out of his depth, that arouses the reader's pity. Nothing comes right for him, while he is forced to look on and see Amnon successful in everything that he does. He is the dupe of all the other villains, caught up in a dastardly plot at his very birth, and not aware of the truth until near the end of the book. He is raised with all the wealth and circumstance of a noble, but by ignorant servants, such as Achan and Helah; while Amnon had for his guide and instructor, such a noble and rational character as Abishi, and for a friend, the ever practical Utz; who always spoke with good common sense. For example, in Chapter four after his first meeting with Tamar, Amnon says;

- 'I saw her beautiful as Jerusalem, and fair as the dawn, a lovely maiden full of grace.....In short, I tell you Utz, if among the stars of God this maid would be raised to sit, she would

shine among them like the hind of the morning (morning star); she walks about on the earth and the roses pale beside her.' Utz - 'That is enough of such extravagant speech, Amnon, have you forgotten that you are a shepherd? So, attend to the flocks, and look after your herd, do not let your mind wander.'

Asrikam finds his friends among rogues and wastrels. (17) As befits the ignorant baseness of his character, he has no faith in the Lord, and in Chapter sixteen, he asks of Hefer and Bukkiah, if they know the whereabouts of any soothsayers who might remain from the days of Ahaz.

The frustrations he has to suffer throughout the book are many and he is unable to see the fault in himself. He soon blames all his lack of success on Amnon. He has always been promised that Tamar would be his wife and yet she continuously spurns his advances and treats him and his proffered love contemptuously. His desire does not lessen although it can be seen from the following passage from Chapter six that it is love in the eye and not in the heart.

Tamar - 'Forgive me, I pray, Asrikam, but let me ask you why you have hastened to come to my father's house before it is time for the feast; is it to pick a quarrel with me?'

Asrikam - 'I found no pleasure in being in my own home at this time, so I came to see if you would look kindly on me, and what would be your answer. But, alas, what I hoped for I have neither seen nor heard. Surely you are aware that you are fair of form, so you trust in your beauty and know that I will not reply to your reprooves. Now, tell me, you, whom my soul loves, with what shall I find favour in your eyes?'

Tamar - 'When you hate me.'

Asrikam - 'Who will give me strength of heart to loosen the bounds of my love for you and let my fetters dissolve.'

Tamar - 'Are you not bound by the sight of your eyes; and indeed, if you did but regard me according to the hearing of your ears, and not by the sight of your eyes, your bounds would be loosened when they smell the fire of your anger.'

Asrikam - 'I have no anger, for the sight of my eyes has stopped me from being angry with you. Would that I was wroth with you, for now, I would have answered you sevenfold for the reproach with which you have reviled me.'

When he sees how much Tamar is attracted to Amnon, he finds it hard to conceal his dislike of him and tries to belittle him with childish insulting remarks whenever he can. In Chapter seven, when all the company are exclaiming over the excellence of Amnon's song and its sentiment, he says;

- 'Lo, polished words, such as these, Zion can produce every morning; but who pays much heed to them, when they live in the city of a great king, whose people within it are princes; where the glory of God is revealed to them from time to time; and whose chiefs, captains, priests, and prophets altogether speak fine utterances into their ears every day. It is not so with countrymen, tillers of the soil, and keepers of flocks, whose ears harken to the bellowing of the herds every day and whose eyes respond to their behaviour; they are indeed far away from knowledge of the Lord, and they have no understanding of pleasantries of language. That is why we say of this youth, See this one, he is something new.'

He is put in his place by Sitri with a lengthy sermon on the virtues of the countryman and the shortcomings of the city sophisticate.

He speaks out again in Chapter nine. Tamar and Tamen are admiring Amnon for his prowess as a soldier, and praising him for his success as a student. They are exclaiming over how well he looks on horseback.

Tamar - 'Would that the governing of people was given for beauty, for a kingdom befits Amnon now. Is he not like David, King of Israel?'

Asrikam - 'Like David when he changed his behaviour.'

This is a reference to David's feigned madness before Achish, so that he should not be killed on account of his reputation as a warrior.

1Sa.21:13(14), 'And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors

of the gate, and let his spittle fall down upon his beard.

It is Zimri, who has early on become his confidant, that advises him to wear the mask of friendship with Amnon and (18) to bite his lip when the hard words come; and to bide his time for a suitable moment to destroy him. Asrikam willingly accepts such advice. The following passage comes from Chapter nine.

Zimri - '...Therefore, listen to me and I will teach you wisdom; the law of man in this city is like this, he who wants to live will look out for himself and his way will prosper. This is the plan; to think about evil during the night, but to seek the Law from the Cohan's mouth during the day; to bite with the teeth yet to speak peace. And it is thus, you should act with Amnon, your mouth and lips will address him with peace and love, but in your heart you will lie in wait..... And if you act so, you will swallow Amnon, but your hands will be clean.'

However, due to Achan's unexpected interference in order to improve the lot of Naamah and her daughter, the plots misfire and Asrikam is even more sorely tried. He is not (19) so sure of Zimri's good advice and lets him see it in Chapter seventeen.

Zimri - 'Indeed you always look on the black side, so how can your spirit ever be untroubled?'

Asrikam - 'Even if it is so, you tell me, why should my spirit not sorrow, but, as to this, I will answer you, for a spirit of vengeance will revive me, it will encourage me, and lengthen my life. Is it a small thing in your eyes, that just as one derides a despised person, Tamar has mocked at me, when she raised up Amnon from the dunghill, to give her love to him. Lo, he pursues me, even as a despised son runs after a family; like a cruel angel over everything I do! Listen, to what happened to me and then you can be astonished and draw in your breath.'

'Yesterday, Achan took me to the very fair maiden whom Amnon loved before he became betrothed to Tamar; and it so happened that we came to her hut at the Valley Gate, and found her sitting with her mother embroidering on silk. What shall I say, Zimri,

in order to tell you about the girl? Only one thing I will say, if Tamar is as fair as the moon, that maiden is as bright as the sun! I saw her, I longed for her, and I said to her directly, within her mother's hearing, that she should shake the dust from herself and become a gentlewoman in my palace...'

Again with Asrikam the love is in the sight of the eyes. Peninah is silent, Naamah starts to speak but Asrikam interrupts her.

- 'But I did not let her finish her words and I said; 'I know where lies the root of the matter that is to be found in your daughter, her heart has been deceived by one who feeds on the wind; it goes after Amnon, the shepherd, who wantonly leads women's hearts astray...'

In Chapter twenty-one he still thinks well enough of Zimri's advice to come to him after Achan has revealed the true facts about his parentage.

Achan - '...You should know, that I caused you to inherit great wealth by the violence of my hands, and the two women, whom your eyes beheld, they are - Naamah and her daughter.'

Asrikam is at first unable to grasp the real meaning concealed in Achan's statement; that he is not Joram's son; and he shows his first reaction of revulsion.

Asrikam - 'On hearing this, my bones shook, and I questioned him saying; 'And now you have enticed me to take my sister, Joram's daughter for a wife.' (20)

Achan explains that he is not Joram's son, and as Amnon has already told Zimri that he and Peninah are brother and sister, they realise that everything will be taken from Asrikam-Naval. He has lost Tamar, he could hardly aspire to Peninah, he, the son of a servant and she, the daughter of a prince; and worst of all Amnon is entitled to all that he thought he owned. So, the wily Zimri persuades him that if he is to save his wealth for himself, he must destroy, Hefer, Bukkiah, and Achan, lest they tell all to the Elders. But first, he is to pay Zimri for all he has done for him, but only in coin, not by means of land

or a vineyard.

(21)

He takes Zimri's advice, sets fire to the house while Hefer, Bukkiah, Achan, and Helah are within. But this final action, the first positive misdeed of any magnitude on his part, is too much for him and he cries his guilt aloud in the streets. The whole plot is uncovered and all the villains are brought to justice along with himself.

It is in Chapter twenty-four that the reader feels most deeply for this misbegotten Caliban, whose Miranda has always eluded him. There is something pitiful in his anguished confession as he wanders through the streets, saying;

- 'Lo, my sword went into her heart, and those who would open their lips for my destruction, in but a little while, they will be flames of fire. But why do my bones shake? Alas, my mind wanders, terrors overtake me, I do not know how I should be named. Lo, the city walls dance before me like satyrs, and the towers like giants make me tremble and frighten me. I am driven wild and like a prowling wolf, I have become a wanderer in the black night. The heavens above me are desolate, and underneath me the earth moves, while a wind murmurs with a fearful voice in my ears; 'Turn aside, unclean one!' Woe is me, for I have become unclean, and my fingers drip with my mother's blood, the fountains of the deep will not purge them, and no amount of water can put out the fire, with which I have burnt my father. As for me - alas! What have I come to? Am I not going to die in shame and disgrace?'

He is apprehended by the guard and taken to Jedidiah's house where Zimri is making his lying accusations against Naamah and Peninah. Here the author builds up the drama to ^apeak.

'It came to pass that when he saw Zimri, he brought out from under his cloak a drawn sword, which shone dreadfully, and he thrust Zimri through, saying; 'This is the price for your advice, and instead of silver I will bring you steel.'

'Ho, murderer!', the Elders cried out, while Asrikam waved his sword a second time over Naamah and Peninah, for he was like a

madman, whom an evil spirit has frightened. But Tamen hastened up behind him and seized him by his neck and threw him to the ground....'

The Chapter continues with the others' confessions, each in his own words. They have been plucked dying from the fire in order to make them.

Achan - 'Alas,.....God is a God of judgment and He has paid me according to my deed; it is eighteen years since Matan the judge, enticed me to kindle a fire against Haggith, the woman who had spited him and I cast her, along with her three sons into the fire....'

Hefer and Bukkiah - 'Alas, these our injuries and our wounds are due to the fact that we were in all the evil-doing; the emptying of Joram's treasury in order to fill Matan's house with his wealth; bearing false witness against Naamah in front of the Elders, and making her name a reproach and an abhorrence. Then later on we burnt Matan's house with fire, because an evil spirit was on him.'

There is the final confession from the dying Zimri.

- 'Alas, woe is me,.....woe is me, for I spoke lies about Amnon and the two women, whom I have never seen before today.'

Finally, a quieter Asrikam has his moment of truth. He turns to Zimri who lies staring and speechless in his death agonies, and says;

- 'Who put the asp's poison in the wine, and who incited me to do all these thing? Was it not you, Zimri, that mixed yourself in a quarrel that was not yours, for the sake of gain?'

The author permits Tamen to make a final attack on Zimri's hypocrisy.

(22)

- 'Ho, Zimri, ho, perfect saint! How dumb you are, silent with surging pain! You hear the reproach of your disgrace from the mouth of Naval, and you answer not. Ho, pure of heart! Many sins rise up to the Lord with every word of the lips, with the sight of the eyes, with the hearing of the ears, and the smelling of the nose; and what is your sin now, for today you have nearly sacrificed a man to the pit and more, you have

offered up wholly by fire...'

But Asrikam is still to have his face rubbed deeper into the dust. Now thoroughly dejected he turns to Tamen.

- 'Alas, my name has become a byword for me, so now, Tamen, rise up and kill me by the sword, for I have preferred shame to honour, disgrace to life; loose now, your hand and finish me!'

Tamen replies;

- 'No, you thing that creeps upon the earth, I will not sully my sword against a despised lump like you, rather indeed, that the feet of the ox and the ass should trample you, and that you will be a portion for foxes, like a trodden corpse.'

'Naval was put to death by the hands of his brothers who exacted from him their father's vengeance.'

Although without extensive research one should never indulge the impulse to find in the author's life traces of the characters in his books, it does seem, from the following passage quoted by Klausner, that Mapu had some understanding, from a (23) parent's viewpoint, of the unloved and unwanted child; in particular with regard to feelings expressed towards his lovely Dinah, and his unhappy Leah.

'...and Mapu and his wife (second) loved each other completely, and they both loved little Dinah whose father said of her that she is 'like Venus in her beauty and all who see her, passers-by, ladies, and gentlemen, wonder at her.' And in particular, since the daughter of his first wife, Leah, died in Adar (1859) at the home of Mapu's father-in-law in Reisin, and her father, who mourned for her, said to himself, that, 'her death was better for her than her life.' And our sister, Eva, said that the Lord had wrought a miracle for her, for no man could be found to marry her even with a great dowry, or even with no dowry - so that it seems she was deformed, since in this letter further down he says - 'The death of the unhappy one would have been better at birth than her miserable life, so will say all who knew her.' He stresses, 'All that the most merciful has done, He has done for the best.'

(H.A.60)

Footnotes

- (1) See Chapter IV, Naming of the Characters, reference Character Pun. also, K.Hist.Vol.III, p.336
- (2) Like Scott's Lochinvar, '...so faithful in love and so dauntless in war...'
- (3) Ex.21:5,6, '...and if the servant shall plainly say, I love my master, my wife, and my children, I will not go free. Then his master shall bring him unto the judges, he shall also bring him to the door, or unto the door post, and his master shall bore his ear through with an awl and he shall serve him forever.'
- (4) See Chapter II, Hassidism
- (5) In this scene is the congratulatory atmosphere of a 'match' well made.
- (6) As early in the book as Chapter three, Mapu stresses this defect in the character of Jedidiah, when he writes that he is too inclined to take people at their face value, as he accepts Zimri unquestioningly into his household.
- (7) See Chapter II, Career, Teaching and Writing.
- (8) See K.Hist.Vol.III, p.296
- (9) Sue's influence can be seen in the way Zimri, in Chapters twenty-one and twenty-two, contrives to widen the breach between Amnon and Tamar, while presenting himself to each as a person anxious to heal it. Although his contrivances and actions differ, his part is very, ^{that} like Rodin plays at the beginning of Bk.II, when he pretends to be a friendly messenger between Adrienne and Djalma, and in fact is trying to push them further apart.
- (10) In Ashamath Shomron, Zimri appears as a priest of Baal. This novel though written after Ahavath Ziyon predates it in action.
- (11) See Chapter I, Assimilation; Chapter VI, Introduction
- (12) Dr. Patterson also notes this similarity. See Abraham Mapu, p.60.
- (13) See Chapter VI, Plot of the Novel
- (14) See Chapter VI, Influence of the Last Days of Pompeii (b) Maacha and Nydia.

- (15) See Chapter VI, Dream Theme
- (16) One might wonder why Mapu makes his hero dark and his villain fair. He himself was a dark-haired stranger living among a blond people. Though he uses a biblical word, 'zahav', gold, one suspects that he meant tow-headed.
- (17) See Chapter six Ahavath Ziyon, the man from Hebron, and also Chapter sixteen.
- (18) Chapter VII, Zimri
- (19) See Chapter VI, the Plot of the Novel
- (20) Mapu perhaps unconsciously transposes on to Asrikam the sin of Amnon in 2Sa.13. He might think to remove the slur from the name he has used for his hero and load it also on to his villain.
- (21) See Chapter twenty-five, Asrikam's remark when he slays Zimri. 'This is the price for your advice, and instead of silver, I will bring you steel.'
- (22) See Chapter VII, Jedidiah and Tamen
- (23) K.Hist.Vol.III, p.306, footnote 209. Amnon compares Tamar to Alyath Shazar, Venus, the morning star, in Chap.4.

Chapter VIII Style and Language

Introduction

It is common comment to facilely label Mapu's first novel as a biblical story written in biblical Hebrew. However, any passage picked at random, such as the one quoted below, shows that the style and the language demand much closer study and analysis, and that the whole work is more correctly judged; a 19th. century historical romance written in a new literary Hebrew, based primarily, on the language as used in the Bible.

This passage comes from Chapter nineteen, when Tamar reveals to Zimri her fears that Amnon has been bewitched and is unfaithful to her.

'Then Zimri clapped his hands and said; 'My heart weeps for you, Tamar, my lady, and my bowels are disquieted for Amnon, your chosen one. O, the loving ones, the beautiful ones, how have you been parted so suddenly in the full strength of your love?'

As he said this he took his handkerchief and wiped a tear from his eyes. He was like the crocodile which lurks in the midst of the Nile (river of Egypt), which beast, in making prey of a man's life, will begin to swallow him from the sole of his foot, and when it reaches his head vainly struggles to gobble him down all at once; but, unable to perform this feat, will mourn, cry, and bewail bitterly. Such was the weeping of Zimri and his sorrow for Amnon.'

There is nothing of the Bible in this, both as to style and sentiment. The Shorter Oxford English Dictionary gives the date 1623 to the explanation of the expression; 'he shed crocodile tears, viz. feyned tears.' The words themselves are biblical, even 'mithpahath', 'handkerchief', which doubtless is the meaning a 19th. century reader would accept. It appears twice in the Bible.

Ru.3:15, '... veil, sheet, or apron...'

Isa.3:22, '...wimple...'

When Mapu decided to 'do his work on the hills of Zion', he was faced with a problem not dissimilar to Manzoni's, for no (1) work in novel form had ever appeared in either language. Each had to decide what style of writing he should use from the storehouse of language at his disposal. Their problems might have been the same but their choices differed. Manzoni had a collection of spoken dialects as well, while Mapu's selection was to be made from writings covering many periods and styles. He chose the Bible.

Melitzah

Klausner writes (K.Hist.Vol.III, p.286); 'When Mapu returned from Reissin to Kovno in 1844 he was already 'a great Maskil', knowing foreign languages and familiar with various literatures; and those who were near to him knew also, that he was 'a great Melitz', for he had written wonderful letters to his father and his friends.'

This Melitzah style based on biblical Hebrew and Bible quotations was well suited to the nature of the sentiments

Mapu wished to express in his novel; from nobility of mind to black depth of baseness.

The usage of the Hebrew language in Jewish culture was something similar to that of Mandarin among the Chinese. The people spoke Yiddish, a language rich in idiom and capable of expressing a very wide range of feelings and ideas; but, scholars, learned in the Torah and Talmud, wrote to each other in Hebrew and quoted freely from its literature to illustrate their points. It is from this writing that Melitzah grew. In order to establish a concept, a Bible verse might be adapted, or words from it quoted. A sentence might even be blended from different verses. It was considered stylish to use quotations from whose context the reader, if sufficiently knowledgeable, could infer the intended meaning. At its worst this system can become so complicated and the references so outlandish that the meaning is almost incomprehensible. But a master of the style, providing he had a knowledge of grammar, and was adept at twisting the words to give them a new sense, could produce a polished and scholarly work. (2)

Mapu understood just how to do it, and any paragraph, such as the following, shows how well he succeeded. This comes from Chapter nine, where Amnon mounted on his horse, stands near the window talking to Tamen and Tamar, who are inside the house.

'...His horse appeared as if ready for battle, smoke comes from its nostrils and from its mouth a sprinkling of foam; it bellows in the grandeur of its neighing, stamps its foot, and swallows and snuffs up the dust of the earth.'

Job.41:20²¹, '...out of his nostrils goeth smoke...'

Hos.10:7, '...as the foam upon the water...'

Eze.25:6, '...and stamped with the foot...'

Jer.14:6, '...a wild ass.....(that) snuffed up the wind...' (H.A.61)

The 'Holy Tongue'

To a reader familiar with the Bible, this style presents one great difficulty. The words and phrases have one meaning in their biblical contexts and this intrudes into the new shade that the writer of Melitzah gives them. Mapu used not only the

narrative passages of the Bible but the Psalms, Prophets, and Job, and, it is not always suitable to be reminded of these books in the quite different atmosphere of a novel. Added to this many of his readers had no experience of such works, as they had no knowledge of European languages, so, they confused the fact that, because the holy ideas of the Bible were couched in Hebrew, the language itself must be holy, and accused Mapu of blasphemy and debasing the 'Holy Tongue'. (3) (H.A.62)

As an example of this secularising, in Chapter six, when the drunken reveller has told of Amnon's kindness to him, Tamen says;

- 'Your actions are wonderous to me, Amnon! My soul loves you greatly and as a brother, as well as a friend, I will walk along side of you.' (H.A.63)

This sentence adapts and blends verses from three different Psalms, all of which were, of course, not addressed to another man, but to the Lord.

Ps.139:14, '...marvellous are thy works.....and that my soul knoweth right well (greatly).'

Ps.119:167, '...My soul hath kept thy testimonies and I love them exceedingly.'

Ps.122:8, '...For my brethern and companions sakes I will now say, Peace be within thee.' (H.A.64)

Biblical Vocabulary

Despite the risk of the accusation of blasphemy, Mapu deliberately chose biblical Hebrew for Ahavath Ziyon, although in his contemporary novel, Ayith Zevuah, he no longer so restricted himself. In an earlier chapter mention is made of a contemporary critic's remarks about the limitations of this language form (4) and the number of its roots. However, by using the whole Bible whose language ranges over many periods, Mapu had at his disposal a rich quarry for expressions, idioms, and verb forms, with which to convey his ideas. For example;

Job.31:35, '...a man of a quarrel...' (adversary at law)

Job.19:19, '...a man of secret counsel...' (confidant) (H.A.65)

The Hithpolell of the root 'salal' gives him two different shades of meaning.

Ex.9:17, '...as yet exaltest thou thyself against my people...'

In Chapter three, Zimri says of the advantages of putting on a pious face and doing evil secretly;

- '...by these means many people raise themselves up...'

In Chapter fourteen Asrikam complains to Jedidiah that Tamar still will not look favourably on him.

Asrikam - '... how much longer will your daughter Tamar, set herself up and turn away from me...' (H.A.66)

Mapu finds and adapts apt phrases. In Chapter six Tamar is expecting Amnon, the festival starts and still he does not come.

'...and Tamar remained in her room bad-tempered and displeased...'
1K.21:4, '...and Ahab came into his house heavy and displeased...' (H.A.67)

In Chapter twenty-one when Amnon asks Zimri to stay the night, Amnon - '...for I am struck with bewilderment and unaccountable distress.'

Eze.4:16, '...and they shall drink water by measure and with astonishment'

Eze.12:19, '...and drink the water with astonishment.'

Deu.28:28, '...the Lord shall smite every horse with astonishment.' (H.A.68)

He can also find exact terminology. In Chapter one Joram says;

- '...perhaps I shall be carried off in battle...'

A.V. 'perish'

1Sa.26:10, '...he shall descend into battle and perish...' (H.A.69)

He forms new phrases based on the old. In Chapter four Amnon and Tamar look on each other's reflections in the stream.

'...which sweetly satisfied them...', or '...which filled them with pleasure...'

Lam.3:15, '...he hath filled me with bitterness...'

Job.9:18, '...filleth me with bitterness....' (H.A.70)

Mapu adapts words to new meanings. In Chapter twenty-one, Zimri says;

- '...therefore I have chosen to remain solitary (a bachelor)'

Job.3:7, '...Lo let that night be solitary...' (H.A.71)

In the same chapter Amnon says;

- '...for I am not alone!..'

Ex.21:3(4), '..if he came by himself he goes forth by himself...'

(H.A.72)

He uses biblical phrases which had, through the years, acquired idiomatic meanings which were generally accepted. In Chapter four when Tamar first sees Amnon Maacha warns her;

- '...Do not believe in dreams, my lady, lest they betray you...'

Job.12:17, '...he leadeth counsellors away spoiled...'(5) (H.A.73)

Colloquialisms

Mapu, with his biblical vocabulary was chiefly in difficulties for names for everyday things, and since his was an historical novel, he could not, like Rashi, resort to the vernacular. There are times, however, when the colloquial influence is felt and although the words are biblical, they are coloured by the meaning they held in everyday Yiddish expressions. In Chapter two Haggith says;

- '...and is nursing Naval, her son, the dirty little wretch...'

Lev.7:21, '...or any abominable unclean (thing)' (H.A.74)

I have translated 'sheketz' as dirty little wretch!. It has an interesting history having been coined for use in a derogatory sense, but changing its biblical meaning of 'abominable' through the years until it is accepted in Yiddish as meaning any male Gentile. Just like the English term, 'steward' which started life as 'sty-ward', one who looked after the pigs, and finished as one who was in charge of the whole household. However, many a Hebrew purist would not have used it.

When describing Haggith, Mapu uses 'mirshaath' for 'shrew'. 2Ch.24:7, '...for the sons of Athaliah that wicked woman ...'

(H.A.75)

The sense of the biblical word is more 'depraved' and the Yiddish term 'claftah' might have suited better, but this is Aramaic in origin and not found in the Bible. Similarly Mapu uses 'naki' (clean) for 'innocent' and not 'zachai' which is Talmudic.

In Chapter twenty-four Abishi says;

- '...so that I might make merry with you, at the head of your revels, on the wedding day of Amnon and Tamar...'

Cant.3:11, '...in the day of his espousals...'

In the Bible 'simchah' (revels) means joy or mirth (H.A.76)

In Yiddish 'simchah' is used to denote a joyous occasion, but 'chasenah' has not changed its meaning.

In Chapter ^{Sixteen} Bukkiah in his cups, says;

- '...By rights I am a spouter, if only I were the people's prophet in these days of confusion who would not harken to me?'

Mic.2:11, '...If a man walk with the wind and lie falsely saying, I will prophesy unto thee of wine and of strong drink, he shall even be the prophet of this people.' (6)

2Sa.15:13, '...and there came a messenger...' (H.A.77)

Both the words, 'magid' and 'matif' are used for prophet colloquially, but the usage is in post biblical Hebrew.

Still in the colloquial theme, one can not miss the message of the Maskil at the end of Chapter eight.

'...and Amnon went down to the Valley of the King to prepare his hand for battle, but all the same he did not withhold his foot from continuing to go up to the Gate to seek the nearness of God, and he used, ^{to} behave himself wisely (was a Maskil) in all his ways.'

1Sa.18:14, '...and David behaved himself wisely in all his ways...' (H.A.78)

There is again the reference to David implied, when writing of Amnon, and the values admired by the Maskil are stressed; ability in self-defence and defence of country, with at the same time a love for learning and culture.

New Words

Mapu does not form new words, and mostly has a biblical precedent for those that he uses; but, sometimes, he comes near to it.

In Chapter four, when describing the lion, he changes the phrase;

'...as nails stretched out...'

Ecc.12:11, '...as nails fastened...'

In Chapter eleven Hefer and Bukkiah repeat their false evidence against Naamah.

'...because they were filled with tumultuous fear and frightened for their lives...'

Eze.27:35, '...their kings shall be sore afraid (lit. afraid with horror)' (H.A.79)

Mapu adapts the root 'sa-ar', with its meaning of tumultuous, stormy, fear; and uses a feminine noun form. Instead of the biblical phraseology 'to fear a fear', he uses the words 'full of fear'.

He also coins such an expression as 'with mocking of lip' for 'scornful smile', and in Chapter six Tirsah, when questioned about Tamen's remarks about Amnon's likeness to the youth in the dream, replies;

- '...something silly, just worthless babbling.'

Pro.23:9, '...who hath babbling...'

The word 'sig', 'dross' occurs in several verses. (H.A.80)

In Chapter eleven Asrikam complains of Amnon,

- '...for Amnon, an outcast without family is like a bone in my throat.'

Job.31:34, '...did I fear a great multitude or did the contempt of families terrify me that I kept silences and went not out of the door.' (H.A.81)

Mapu uses the singular and not the plural and suggests that the epithet 'buz mishpacha' (contempt of family) means that Amnon is of contemptuous parentage.

In Chapter twenty-three there is a precedent for the phrase, 'daughter of god' See also, Chap.VII, footnote 23

Tirsah - '...for her beauty is like a goddess.'

Mal.2:11, '...and married the daughter of a strange god.' (H.A.82)

Rather than use later terms, Mapu is content to give varied meanings to the biblical words; heart, spirit, soul, and hand, and although their use does not confuse the reader, the (H.A.83) translator has to treat them more freely according to the context in which they appear.

'Lav' is used for 'mind' and 'heart' as seat of the emotions, though the bowels and kidneys, in the classical way, are named as the centre of feeling as well. It also combines with various verbs to form such expressions as;

'to pay attention to'

'to speak closely to'

(H.A.84)

'Ruach' can suggest spirit or temperament.

'Nefesh' can mean soul, life, self, or mind, in such phrases as;

'they were frightened for their lives'

'leave her to herself'

'if you have a mind to'

(H.A.85)

'Yad' is used for hand, and the power or ability of the hand, in such phrases as;

'a hand and a name'

'to find the power, (or opportunity)'

'was not this your own doing'

(H.A.86)

More examples, as they occur in the text, have been noted in the Appendix to the Translation.

Quote and Cliche

Within Mapu's chosen limits of language he could produce polished writing that was capable of extending the meanings of the biblical vocabulary; but, since Melitzah was formed from quotes, there was a tendency for certain phrases to become hackneyed and turn into meaningless cliches. More of its irritating features were the pedantic use by its exponents of archaic forms of pronouns and pronominal suffices and the preference for words from the Bible used rarely, and sometimes even only once.

For many years the method of teaching had been to learn a passage by heart, to translate it as a whole, and to expound on it in so far as it related to the philosophy and the religion. This meant that a pupil learnt the language in a series of quotations and was able to deliver them whenever it was appropriate. The fault of this process, apart from the

pupil having no grammatical approach to the language, is that he is liable not only to use the suitable part of the passage or quotation, but to go on and complete it. As, for example, in English 'lucre' needs must be 'filthy', or, if a man was to walk into a room and find a group of his companions there; he might greet them in the words of the exiled Duke of As You Like It; 'How now my co-mates,'; and it is more than likely that he would be unable to stop himself from adding, 'and brothers in exile.' though this portion might be completely irrelevant. The whole expression is so implanted in the person's mind that he cannot separate one part from the other. This characteristic is found in Melitzah.

In Chapter six Mapu writes, '...Asrikam withdrew...' Cant.2:11, '...the winter is past, the rain is over...' (H.A.87) He repeats the words of the Bible verse though there is no need for the root 'halaf'.

In Chapter twenty-four he writes;

'HelHalah was dead in the pit...'

Isa.51:14, '...the captive exile hasteneth that he may be loosed and that he should not die in the pit...' (H.A.88)

There was no need for Mapu to have added 'in the pit', unless he thought that he was suggesting that Helah had died violently. In Chapter four when Amnon shoots the lion, Mapu writes;

'...quick as lightning and thunder...'

Ps.77:18(19), '...the voice of thy thunder was in heaven, the lightnings lightened the world...' (H.A.89)

This is one biblical instance where lightning and thunder are both mentioned, but it seems more likely that Mapu was influenced by other usage and sought to write, 'quick as lightning'. Unfortunately he completed the phrase and included the unnecessary thunder.

Obscure Quotes

In some cases the meaning and reason for the quotes are obscure. In Chapter twenty-three, Amnon walks along the bank of the Shiloah;

'...in the place where the stream of this pleasant brook...'

Nu.21:15, '...at the stream of the brooks...' (H.A.90)

Mapu could have left out 'eshed' without altering his meaning, and in fact the Bible quote has a plural form following this word, whereas Mapu has a singular noun and a plural adjective. In Chapter sixteen, Asrikam bemoans the fact that ben Amotz is the only accredited prophet with Hezekiah; and that the soothsayers and fortune tellers of the days of Ahaz have been banished.

Asrikam - '...a time when our fathers practised witchcraft, cast spells, sought from sorcerers and augurs, to know what befalls a nation or a man; and now we stand like the foxes in the breaches of Jerusalem, like blind men we grope in the darkness....'

Eze.13:4, '...O, Israel, thy prophets are like the foxes in the deserts (ruins). Ye have not gone up into the gaps(breaches), neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. They have seen vanity and lying divination saying, the Lord sayeth and the Lord hath not sent them.'

(H.A.91)

In the biblical passage the prophet rails against the people and their false prophets and in a way, gives an answer to Asrikam's complaint, that there are no soothsayers to be sought out. Mapu's reference to the 'foxes in the breaches of Jerusalem' seems to be a confusion of the wording of the verse.

In Chapter four Amnon seeks to revive the fainting Tamar; '...he reached to the midst of the neck...', which I freely translated as '...to loosen the neck of her garment...'. Isa.30:28, '...and his breath as an overflowing shall reach to the midst of the neck...'

(H.A.92)

Rare Words and Phrases

There is a story attributed to Professor Klausner, that as a child he used the word 'matanah' for 'gift' in an essay. His teacher remarked ruefully; 'How could he ever become a stylist when he used such common words.' Mapu, the Melitz, is not guilty

of this. He uses 'margoah' Jer.6:16, for 'rest'; and 'markoleth' Eze.27:24, for 'merchandise'. (H.A.93)

Sometimes the Melitz will string together a list of unusual words without strengthening the point of his narrative. In Chapter twenty-seven Mapu describes the presents that were brought by the surrounding people to honour the God who had delivered Israel and her King from the Assyrians. He does use 'matanoth', but also, 'minchah', 'migdanoth', 'ashcar', and further on, at the end of the chapter, the phrase 'masath oominchah'. 'Migdanoth' is found four times in the Bible and 'ashcar' in Ps.72:10 and Eze.27:15. (H.A.94)

In the same chapter Hadoram says;

- '...I come upon ships, boats, rowing boats, and vessels of bulrushes...'

Isa.18:2, '...even in vessels of bulrushes...' (H.A.95)

In Chapter four Mapu writes of the lion;

'...and here it is leaping quietly...'

Deu.33:22, '...Dan is a lion's whelp, he shall leap from Bashan...' (H.A.96)

In Chapter three Zimri says;

- '...from the day my mother took me off the breast...'

Isa.28:9, '...them that are weaned from milk and drawn from the breast...' (H.A.97)

Grammar and Construction

Even if Mapu's meanings are not always clear to the reader he is accurate in his grammar with the quotations he uses. Whatever may be the 'binyan' of the verb in the Bible verse, Mapu uses the same in his reconstruction. Throughout the text the style and construction of the sentences follow the Bible pattern. The reader soon notices; the form of the dialogue, (7) the use of the vav-conversive, the infinitive construct with preposition and pronominal suffix for an adverbial phrase, various biblical phrases and idioms, parallelisms, and puns.

Mapu uses the 'parallelism' both in paraphrase and composes his own, unconsciously introducing them into his style.

In Chapter three, in Zimri's soliloquy, Mapu write;

'...for its King has displayed judgment in the gate, and laid justice to the line.'

Isa.28:17, '...judgment also I will lay to the line and righteousness to the plummet.'

(H.A.98)

Mapu keeps the rhythm of the parallelism though his is not quite as well balanced as that of Isaiah, where 'judgment' and 'line' are set against 'righteousness' and 'plummet'; while Mapu has 'judgment in the gate', with 'justice to the line'.

The pun is only appreciated in the Hebrew text, as its subtilty is always lost in translation. In Chapter eight when Achan complains to Helah about their son Asrikam-Naval, he says;

- '...this nobleman will still teach us with the blow of his hand...'

In Chapter four when Tamar is archly questioning Amnon about the maiden for whom he intends his wreath, she says;

- '...since you would seek your mate among thousands, your chosen one would be exceptional.' (H.A.99)

More examples are noted in the Appendix at the end of the Translation.

Mapu, the Maskil and Melitz

From Mapu himself we know that he chose consciously to write his first work in a fictional form and a melitzah style. It embodies what Haskalah meant to him, 'to do his work on the hills of Zion'; and it holds the message he hoped to convey to his own people. The climax of the book comes in Chapter twenty-four, when the villains are unmasked and get the punishment they deserve, commensurate with the villainies they have done. When it is all over, the unquestioning Jedidiah, who has always accepted people at their face value, expresses his wonder at the deception, and Sitri, the spokesman for the Haskalah throughout the book answers;

- '...Therefore listen to me, my noble sir, there are three things that cause peace to be destroyed in the world; two of

them come visibly, walk upright, and righteous men can flee; but the third, rolls itself in desolation, like pestilence in darkness it comes, and even those who walk a perfect way may stumble. For one who lays seige, the enemy who comes to our land to trouble its peaceful rest; we have strength in God; for with a mighty spirit He will overcome that strange host. Then there are the proud ones, some that wickedly send forth their hand to forcibly confound a statute, and others, to destroy the peace of the city of God. Our judges, with a fiery spirit of judgment will subdue them in the gate. Even the sword of war will return to its sheathe, and the raised arm break; peace will return in strength. But as long as the earth exists, hypocrisy will not cease to lurk in a peaceful dwelling, and if only God would lengthen his anger against it, for the sword of judgment does not reach it now. Indeed, that is what struggles on the path of righteousness, and wrecks iniquity unperceived. It is like the barred serpent, adorned with greenish spot^s, that creeps among the flowers, and bites the heels of the upright, while he that is bitten will not find his biter, for the serpent hides itself among the blossoms, just as hypocrisy does, in commandments and statutes of which our fathers did not guess....'

In this passage the Maskil shows himself. Man can take a stand against such destructive forces as an armed enemy or even someone who tries to rob, injure, or defraud him; but deceitfulness lurks like a serpent among the flowers, hidden by its comoflage, and so can attack and retreat without being seen. A man can wrap himself in a cloak of apparant obedience to 'commandments and statutes of which our fathers did not guess...'; and this is the prison of unreasoning practices that the Maskil wanted to break down, in order to revive the nation and the culture.

The Melitz appears in the adaptation of the biblical language and quotations.

Job.30:14, '...in the desolation they rolled themselves...' (8)

Ps.101:2, '...will behave myself wisely in a perfect way...'

Ex.14:27, '...sea return to its strength...'

Gen.25:22. '...and the children struggled together...'

Pro.123:7, '...for as he thinketh in his heart...'

Deu.5:28(31), 'I will speak unto them all the commandments, and the statutes, and the judgments, that they may do them in the land which I give them to possessit. '

Deu.32:17, 'They sacrificed unto devils which were not God, to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.' (9) (H.A.100)

With the words, 'in commandments and statutes of which our fathers did not guess (which our fathers feared not)', the Maskil points a finger at those who worship the ritual and forget the ethic; while the Melitz has based all his language on verses from the Bible. Deu.5:28(31), where the people are told to stand and hear the commandments and statutes they are to ~~follow~~ follow in their new land; and Deu.32:17, where the people are rebuked for the multiplicity of gods they have found to worship. To the Maskil, it is the multiplication of 'commandments and statutes' that has taken the place of the 'new gods'.

With his novel Ahavath Ziyon Mapu, the Maskil, stirred the minds and imaginations of the men of his own generation, and the Melitz gave to those that followed a work of literature with an entertaining story and an outstanding example of a traditional style of writing. Mapu's contribution to his native culture is summed up in the following words from the inscription on his tombstone in Koenigsburg. (10)

'Generations have passed and generations will come,

The memorial of his book will not ^{Perish} end,

And his pure literary style stands forever.' (H.A.101)

Footnotes

(1) See Chapter III, Manzoni, footnote (2)

(2) In a recent controversy in Israel, one politician referred to another as a 'Zimri'. It was not intended to infer that he was a regicide (1K.16:18), or a renegade priest (Nu.25:14), but to Babl.Sotah 22b; where the Maccabean king, Janai, says to his wife; 'Do not fear the open ones, but the hypocrites, who

do the deeds of Zimri and ask the rewardsoffPhineas.!!'

(3) The introduction to the 1887 translation by Frank Jaffee, describes how the students in the seminaries read the book secretly, as it was condemned by their teachers.

(4) See Chapter III, Manzoni, footnote 2.

(5) According to Torczyner in his commentary on the Book of Job, (Jerusalem 1941,p.166); Job.12:17, means to 'go barefoot'. With reference to the following verses;

Mic.1:8, '...I will go stripped and naked...'

Ex.3:5, '...put off ^{thy} shoes from off thy feet...'

They went naked and barefoot as a sign that the Lord pours shame upon the exiles. (H.A.102)

(6) This is also an example of Melitzah where the words have an oblique reference to a Bible verse.

(7) Patterson deals with the use of biblical construction in his chapter, 'In search of a vernacular,' which contains a footnote on the introduction of dialogue into the text of the novel. This could be a feature of the style that troubles a translator more than a reader, for good Hebrew often makes bad English.

(8) In Job.30:14, the verb, to 'roll oneself', is in the 'hithgalgel', whereas Mapu uses it in the 'hithgolel'. The latter form is found twice in the Bible; Gen.43:13, '...that he may seek occasion against us (marg. roll himself upon us)....'

2Sa.20:12, '...Amasa wallowed in blood...'

Mapu uses it in this sense in Chapter twenty-six, where Amnon say;

- '...from afar I will call you, and you, Tamar are trodden under foot, and you, Tamen, you too wallow in blood...'

(9) The root 'shaar' has a meaning of to 'consider';

Pro.23:7, '...for as he thinketh in his heart...'

(H.A.103)

(10) See K.Hist.Vol.III,p.332.

פ ר ק א

(1) ארוסגעספרעקען עין רעה (אידיש).

פ ר ק ב

(2) יקותיאל (ד"ה א ד: י"ח).

(3) מפו.

(4) מלמד חדר.

(5) חדר קטן, צר וחמים

על הקירה, אש

שם הרבי את תלמידיו

מלמד "א" "ב".

את תורתו, ילדי חמד

שמעו, זכרו, נא

אמרו שנית, ככה שנית

קמץ "א", א.

שימו עין, הטו אזן

אל הכתוב פה

מי שיקרא מהר עברית,

דגל אתן לו.

(6) קבלה.

(7) קבלה מעשית.

(8) (סוכות) שמיני עצרת.

פ ר ק ג

(9) חזון.

(10) לשון קודש.

(11) כי אעבר בסך אדם עד בית אלהים בקול רנה ותודה המון

חוגג (תהילים, מב: ה).

בבית אלהים נהלך ברגש (תהילים נה: ט"ו).

מי שם נראה המון חוגג עובר בסך והולך ברגש אל בית

אלהים בקול רנה ותודה (מפו).

(12) בסך ברגש.

פ ר ק ד

- (13) אהבת ה' את ישראל (מלכים א' י: ט).
 באהבת ה' את עמו (ד' ה ב' ב: י"א).
 באהבת אלהים את ישראל לעמודו לעולם (ד' ה ט: ח).
 (14) אהבת ציון את ה'
 אשמת שמרון.
 (15) ידע לקח.
 (16) פורה נערו.
 (17) ולשחור אבי תקוע היו שתי נשים חלאה ונערה - וחלד נערה -
 ואת חפר ואת תמיני.
 ושתי נשים היו לו, שם האחת חגית ושם השניה נעמה (מפו).
 (18) כשמו כן הוא נבל.
 (19) אלהים יעזרנו מקמינו.
 עזרי קם.
 (20) כרם, פנינים.

פ ר ק ה

- (21) זית גפן בני-צאן עדרי-בקר ערבים תורים בני-יונה, ארצה
 זבת חלב ודבש.
 (22) ברכות תעלות.
 (23) ויאכלו וישתו וייטיבו לבם.
 (24) וסביבות הים הזה היא ארץ מלחה לא תזרע ולא תצמית ולא
 יעלה בה כל עשב.
 היא ארץ נוראה ארץ הרת-נפש גפרית ומלח גם זפת בוערת
 ומעלה צחנה עליה תאבל שממה לא יעלה בה כל צמח.
 (25) היכל שן.
 (26) ספון בארז ומשוח בששר.
 (27) שלחין פרדס רמונים עם פרי מגדים כפרים עם נרדים נרד,
 וכרכם קנה וקנמון עם כל עצי לבונה מר ואהליות עם כל
 ראשי בשמים (שיר השירים ד: י"ג).
 עצי מור כפרים עם נרדים שולחים ענפיהם בם ונותנים
 ריחם בחדר והוא מקטר מור וכל ראש בשמים (מפו).
 (28) מפתח.
 (29) רכב צבים כרכרות המון שוק חוצות שוקים ורחובות.

- (30) ישתקשקון ירעשון
ירעשון וישתקשקון אפניהם
ויהמו גלגליהם מרחק.
(31) יד אבשלום, מצבת.
(32) וראה שער-המים המלא חשואות לעת-ערב כצאת השואבים
לשאוב מים
והזקנים יושבים בכבוד והדר בשערי משפט.
(33) היכל שן בית קיץ בית אהל דל אהל משכן.
(34) אהל בתקה.
(35) עלית-קיר מטה שלחן כסא מנורה תא ערש יצוע
מלתחה.
(36) ירועה ארגמן פרכת מסך יריעת מסך.
(37) מעיל אפוד אבנט מצנפת אחון מצרים פשתה מי
שיחור כסות ושמלה שמלה בגד.
(38) בגדי רועים מחלצות בגדי מחלצות חליפות מחלצות.
(39) מחלצות השביסים והשהרונות.
(40) ... את כפה המעלפת ספירים...
(41) בורית זכה כבס.
(42) כליל ותעלהו כליל כליל תקטר.

פ ר ק ו

- (43) ... קוצותי תלתלים שחורות כעורב מכחירות קדקדו
לחיינו אדומים ומצחו זך משלג צח מחלב...
... ואנוכי כראותי ספיר גזרתו...
(44) שערותיו כמטמרים נטויות וזנבו כארז.
(45) עיניו מזרות זיקות-אש.
(46) ולשונו כלשון-אש אדמה.
(47) יסוג אחור.
(48) כי חץ אמנון פלח כליותיו.
(49) ברית אהבה לעולם.
(50) סדינים וחגורות.
(51) בהכילי שן קנאה מצאה קן ומאהל דל כל און יחדל.
(52) האספסוף.

- (53) רמח"ל שלום הכהן אד"ט הכהן.
 (54) טפוסים.
 (55) טמלים.
 (56) כי יפיה כבת-אלהים.
 (57) ויהנתן בן שאול חפץ בדוד מאד.
 וישמח בו תימן מאד ולא גרע עיניו ממנו.
 חפץ שמח.
 (58) חרמית.
 (59) אשת עברתו.
 (60) כל מה דעביד הרחמנא לטב עביד. X
 (61) ומראה טוסו כערוך לקרב מנחיריו יצא עשן ומפיו יז
 קצף ירעש בהוד נחרו ירקע ברגליו יגמא וישאף עפר-ארץ.
 מנחיריו יצא עשן (איוב מא: י"ב).
 כקצף על פני מים (הושע י: ז).
 ורקעך ברגל (יחזקאל כה: ו).
 ופראים עמדו על שפים שאפו רוח (ירמיה יד: ו).
 (62) לשון קודש.
 (63) נפלאים לי מעשיך אמנון ונפשי אהבתך מאד ואני כרע כאח
 לך ~~אתה~~ ^{אתה} לך אתך.
 (64) נפלאים מעשיך ונפשי ידעת מאד (תהלים קלט: י"ד).
 שמרה נפשי עדותיך ואהבם מאד (תהלים קיט: קט"ז).
 למען אחי ורעי אדברה נא שלום בך (תהלים קכב: ח).
 (65) איש ריב איש סוד.
 (66) עודך מסתולל בעמי (שמות ט: י"ז).
 כי באלה יסתוללו רבים, ^{עד} ~~עד~~ מתי תסתולל בי תמר בתך לסור
 אחרי.
 (67) ותמר נשארה בחדרה סרה וזעפה/ויבא אחאב אל ביתו סר וזעף
 (מלכים א' כא: ד).
 (68) כי מוכה אנכי בתמהון ובשממון.
 ומים במשורה ובשממון ישתו (יחזקאל ד: י"ו).
 ומימיהם בשממון ישתו (יחזקאל יב: י"ט).
 יככה ה' בשגעון ובעורון ובתמהון לבב (דברים כח: כ"ח).

- (68) אכה כל סוס בתמהון (זכריה יב: ד).
- (69) אולי אספה במלחמה.
- או במלחמה ירד ונספה (שמואל א' כו: י).
- (70) אשר השביעם נעילות.
- השביעני במרורים (איכה ג: ט"ו).
- ישביעני ממרורים (איוב ט: י"ח).
- (71) על כן בחרתי לשבת גלמוד.
- הנה הלילה ההוא יהי גלמוד (איוב ג: ז).
- (72) כי לא בגפי אנכי.
- אם בגפו יבא בגפו יצא (שמות כא: ז).
- (73) אל-נא גברתי השגי בחלומות פן יוליכוך שולל...
- מוליך יועצים שולל (איוב יב: י"ז).
- (74) וחינק את נבל בנה השקץ
- או בכל שקץ טמא (ויקרא ז: כ"א).
- (75) כי עתליהו המרשעת בניה פרצו את בית אלהים
- (ד'ה כד: ז).
- (76) למען אשיש משוש אחך על ראש שמחתך ביום חתנת
- אמנון ותמר.
- שמחה.
- ביום חתנתו (שיר השירים ג: י"א).
- (77) מישרים אני מגיד... מי יתנני מטיף העט בימי מבוכה
- ומי לא שמעני...
- לו איש הלך רוח ושקר כזב אטף לך לייך ולשכר והיה
- מטיף לעם הזה (מיכה ב: י"א).
- ויבא המגיד (שמואל ב' טו: י"ג).
- (78) וירד אמנון אל עמק המלך ללמד ידיו לקרב ובכל זאת לא
- מנע רגליו תמיד מעלות השערה לדרוש קרבת-אלהים ויהי
- בכל דרכיו משכיל.
- ויהי דוד בכל דרכיו משכיל (שמואל א' יח: י"ד).
- (79) כמסרים נטויות.
- וכמשמרות נטועים (קהלת יב: י"א).
- מלא-שערה כי יראו לנששותם.
- ומלכיהם שיערו שער (יתזקאל כז: ל"ה).

- (80) בלעגי שפּה.
דבר-תפל ושיח סיג.
למי שיח (משלי כג: ט).
סיג.
- (81) כי אמנון בןז משפחה כעצם בגרוני.
כי אערוץ המון רבה ובוז משפחות יחתני ואדם לא
אצא פתח (איוב לא: ל"ד).
כי יפיה כבת-אלהים.
- (82) ובעל בת-אל נכר (מלאכי ב: י"א).
לב רוח יד נפש.
- (83) לשים לב.
- (84) לדבר אל לב.
כי יראו לנפשותם.
עזבי אותה לנפשה.
אם יש את נפשכט.
- (85) למצא יד.
- (86) הלא בידך היתה זאת לך.
עזריקם חלף הלך לו.
- (87) כי הנה הסתו עבר הגשם חלף הלך לו (שיר השירים ב: י"א).
חלאה מתה לשחת.
- (88) מהר צעה להפתח ולא ימות לשחת (ישעיה נא: י"ד).
מהרה כברק ורעם.
- (89) קול רעמך בגלגל האירו ברקים חבל... (תהלים עז: י"ט).
במקום אשד נחל העדינים הזה
אשד נחלים (במדבר כא: ט"ו).
- (90) עת נחשו אבותינו קסמו דרשו באובות ובידעונים לדעת
מקרה גוי ואדם ועתה אנחנו עומדים כשעולים בפרצות-
ירושלים כעורים מגשש באפלה.
כשעולים בחרבות נביאיך ישראל היו לא עליהם בפרצות
יתגדרו גדר על בית ישראל ללמד במלחמה ביום ה'. חזו
שוא וקסם כזב האומרים נאם ה'.
ויחץ עד צואר.
- (92) ורוחו כנחל שוטף עד צואר יחצה (ישעיה ל: כ"ח).

- (93) מרגוע מרכלת.
- (94) מתנות מנחה מגדנות אשכר.
- (95) אניות ספינות צנה כלי גמא.
ובכלי-גמא (ישעיה יח: ב).
- (96) והנה הוא מזנק בהשקט.
דן גור אריה יזנק מן-הבשן (דברים לג: כ"ב).
- (97) מיום העתקתני אמי משדים.
גמולי מחלב עתיקי משדים (ישעיה כח: ט).
- (98) כי מלכה הציג בשער משפט וצדק שם לקו.
ושמתי משפט לקו וצדקה למשקלת (ישעיה כח: י"ז).
- (99) האלוף הזה עוד יאלפנו דעת בחנופת ידו.
כי תבקש את רעיתך בין רבבות ובכך תהיה בחירתך
דגולה מרבבות.
- (100) תחת שואה התגלגלו (איוב ל: י"ד).
אשכילה בדרך חמים (תהלים קא: ב).
וישב הים... לאיחנו (שמות יד: כ"ז).
ויתרצו הבנים (בראשית כה: כ"ב).
כי כמו שער בנפשו (משלי כ"ג: ז).
- ואדברה אליך את כל-המצות והחקים והמשפטים אשר חלמדם
ועשו בארץ אשר אנכי נתן להם לרשתה (דברים ה: כ"ח).
יזבחו לשדים לא אלה אלהים לא ידעום חדשים מקרב באו
לא שערום אבותיכם (דברים לב: י"ז).
- (101) דורות חלפו ודורות יבואו.
זכרון ספרו לא יסוף.
ומליצתו הטהורה לעולם עומדת.
- (102) אילכה שולל וערום... (מיכה א: ח).
של נעליך מעל רגליך (שמות ג: ה).
- (103) כמו שער בנפשו (משלי כג: ז).

The Constancy of Zion

Chapter one

In the days of Ahaz, King of Judah, there lived in Jerusalem, a man named Joram ben Aviezer, a prince of Judah and an officer in the army. He had fields and vineyards in (1) Carmel and Sharon, flocks of sheep and herds in Bethlehem in Judea; silver and gold; ivory palaces; and every kind of treasure. He had two wives, the name of one, Haggith bath Ira, and of the second, Naamah. Joram loved Naamah deeply for she was beautiful to look upon. Haggith was jealous of her rival and used to worry her, for Haggith had two sons and Naamah, no child at all. Even so, Naamah was pleasant both in her appearance and in her ways, and Joram built her a house of her own, so that Haggith, her rival, would not trouble her.

Achan was the head servant in Joram's household, and he gave him Helah, Haggith's Canaanite maidservant, for a wife.

Joram had a friend, dearer than a brother, named Jedidiah the Generous; of the stock of the kings of Judah. He was a guardian of the King's property, a man greatly beloved, young in years, rich, and a patron of the disciples of the Prophets, the learned men of God. He loved the pleasure of their teaching and to listen to their philosophy. They were (2) supported by his kindness and so they called him Jedidiah the Generous.

Joram and Jedidiah shone out like the precious stones of a diadem among that wayward generation of Ahaz, for the spirits of both were faithful to God and his holy ones, the learned men of God, into whom the testament of ben Amotz and the Law of the Lord were cut deep.

Matan, the Judge, the son of Josabad, the Oppressor, was close to Joram, and was his counsellor. He behaved perfectly towards Joram, with apparant affection, but, kept to himself the anger he had felt from the day Joram had taken for a wife,

Haggith, the one he himself loved. Joram was unaware of this and thought of him as his friend.

Josabad, the oppressor, Matan's father had been a violent man, who sought gain by oppressive means and had enriched (3) himself dishonestly. He seized the possessions of the strangers among the people, who were unable to right the wrong because the hand of their oppressor was powerful. Josabad was a mighty and honoured man and he subdued his opponents at the Gate. (4)

Now Ira, the father of Haggith, was also one of his opponents, a plaintiff against him, for he was in dispute with Josabad over a portion of a field, its crop and its oil. That tyrant had removed his landmark. (5)

Just as much as Josabad had angered Ira, so Matan, the son of the oppressor, loved Haggith, the daughter of the oppressed. Josabad was very old at that time, and Haggith, in the bloom of her youth, was still in the household of Ira, her father.

Matan said to Haggith; "The days of mourning for my father are at hand and I will return to your father the portion of his field and also all the section of the land which is near its border; only grant me the favour of your youth; for I am (6) my father's sole heir and I shall inherit a great deal."

But Haggith, at that time doted upon Joram, the captain, and although she gave Matan hope, (for, Ira, her father, ordered her to do so), her heart was not in it. Her desire was for Joram and her father secretly intended her for him.

Josabad, the tyrant, died; to the heartfelt joy of Matan, and to the joy of all the oppressed ones. They approached Matan but it seemed his heart was like that of his father.

Matan said to Ira, Haggith's father; "See, my father, your overpowering adversary is dead; so, now take, I pray, the (7) portion of your field, and of all those that are near its border, I'll give you two harvests in compensation for what my father gathered from your field. So, if I find favour in your eyes, be content, I pray, to let it include for me the marriage price and gift. Then, give me Haggith, your daughter

whom I love, for a wife."

Ira said to Matan; "Lo, your father oppressed the poor, ground down the needy, and their curse will be on you; so how shall I give my daughter to a man against whom many will bear malice? Now, if you have a mind to marry into my family, 1_ (8) listen to my words; call all the oppressed ones to your house and return to them that which your father had deceitfully got and so remove their complaint from off yourself."

Then Matan said; "You add much, sir, to the price of your daughter, and yet, even this price is not too dear for me, because I love your daughter, Haggith, very much."

Ira said to him; "If you act thus, then I will give you Haggith, my daughter, when the days of mourning for your father end."

Matan went from Ira happy and content, nor did he delay acting according to all that Ira had asked of him. He assembled all the oppressed ones round him on that night, and he said to them in the hearing of faithful witnesses; "In truth, you have been in litigation with my father and you have disputed with him for many years, but you have had no success. Then you (9) brought the matter to me and I would not hear you, for I am also a mighty man, and which of you would dare to speak with me at the Gate? Yet, know now, today, that not through force nor the strength of your hands, but through the justice and uprightness of my heart; here, I return to you in one instant that which you sought and did not find for many years. It is God whom I fear!"

The oppressed ones blessed him; they ate and drank with him that night, and went from him happy and content. Moreover, Matan kept his word, and he returned to them their rightful possessions. All who heard of Matan's justice were amazed and astonished, and they told of his uprightness in the gates. They set him up as a judge.

The time came which Ira had appointed, when he would give him Haggith for a wife, but all is not well. For Matan, on (10)

coming to Ira's house to take Haggith, for whom he is longing, did not find her.

Ira said to him; "I am very ashamed, for Haggith, my daughter, has given her love to Joram, the captain, and I did not know."

Matan sensed that Ira and Haggith had deceived him with deep cunning, and that there was nothing in return for the righteousness that he had done. He put on a good face, deceitfully covering his rage and said; "It must be that God determined your daughter for Joram, and, as for me, am I not comforted in all this by the good which I have done, moreover, I have set myself on a proper road and even now I will not turn from it. May God grant that your daughter has found rest in the house of Joram, her husband, and my heart will also rejoice to see her happy."

Ira grasped Matan by the hand and said; "For this the upright shall praise you and marvel at your justice. Now, add to your kindness towards me, I pray, and go with me to Joram's house, and you will tell him and my daughter that you have forgiven them, in as much as they did not serve you in accord with your just acts and the purity of your heart; because on this account their joy has been mixed."

So Matan said to him; "Come, let us go!"

They went together to Joram. Ira told him of Matan's righteousness and that he forgave them for serving him so badly. So Joram said to Matan; "Lo, because of this, I see your face as the face of God, and now be a faithful friend to me and let me return affection to you."

From that time Matan went about with Joram as a friend, even as a brother to him; but, in his secret heart he plotted evil against him in order to destroy him whenever he would find it in his power.

Hananiel, one of the nobles of Ephraim, who lived in Samaria, went up to Jerusalem at every festival to appear before the face of God. Once when Hananiel went up to Jerusalem to celebrate the feast of Tabernacles, he brought with him, Tirsah, his

daughter, a girl of seventeen, with a fine figure and a beautiful appearance. All the sons of the nobles longed for her beauty. Jedidiah also saw her and yearned for her with all his heart. He made a feast and invited Joram, his friend, with both his wives; Hananiel and his daughter; the disciples of the Prophets; and all who feared the Lord. So it came to pass, when they were in a good humour from the wine, Jedidiah spoke to Hananiel.

"Lo, men's eyes should look upon every precious thing in Zion, so, I beg, let your daughter also be one of its treasures. She will blossom like a rose on the hills of Zion."

Then Hananiel said to him; "She will indeed flower if I will plant her in a pleasant vineyard, which will be watered by the dew of heaven."

Jedidiah said to him; "Let me, I pray, be a pleasant vineyard for your daughter. Lo, fear of the Almighty is like the dew of heaven to me, and also, God has not withheld from me the fat of the land, for God has blessed me with much wealth."

Hananiel said to him; "Lo, it has been a whole year that the nobles of Ephraim have been knocking on my doors and begging me to give them Tirsah, my daughter; but my daughter's soul was frightened of them and their riches. So she said to me; 'Ephraim is joined to idols, therefore I hate them, and my soul longs to belong to a man of Judah, one who dwells in Jerusalem.' I brought her hither to give to whomsoever she desires. Now, sound out, I pray, the girl's heart, and if she wants you then I will bless you both in the name of God."

Jedidiah drew near to Tirsah and said to her; "Tell me, I pray, lovely one, what is Zion in your eyes and what are (11) her menfolk?"

Tirsah said to him; "Zion is like the garden of Eden before me, and her menfolk like angels of the Lord."

So Jedidiah said to her; "I will be bold now, on account of your words, for I am one who dwells in Jerusalem."

Then Tirsah said to him; "All those who dwell in Jerusalem should be proud if they are like you."

Jedidiah said to her; "It is enough for me if my behaviour is pure and upright in your eyes, and would that what I do be seen, along with my honour, protecting the soul of the one that is dear to me!"

Tirsah replied; "That soul would be blessed by the Lord."

Then Jedidiah said; "Let you, I pray, gentle one, Let you be blessed by the Lord and by me!"

Tirsah answered him with gracious humility, saying; "I pray, my lord, let you be a spokesman for me to my father, and whatever your mouth says to him, that will be as my heart has thought."

As she spoke Hananiel drew near to them, where they were standing at the back of the house, and he said; "If you would listen to my advice, my daughter, here is the man, standing before you, who appears to me with the splendour of Adam!"

Jedidiah laughed and said; "And perhaps, not as you see me, do I appear to your daughter, the gentle one; for as an angel of the Lord did she see me."

So Hananiel said; "Therefore, I myself, will be like an angel coming in the name of God to unite your souls and to bless you before God who dwells in Zion."

Then Tirsah said to Jedidiah; "I have found you here, single, and I pray that I may also be the only one for you; so, with this word, lo, I am yours."

Jedidiah said to her; "You will be the only one for me, gentle lady, no other will mingle with us."

With these words their troth was plighted, and Jedidiah gave gifts to the disciples of the Prophets with a generous hand, and from the morrow of that day Tirsah was Jedidiah's wife.

Hananiel consented to stay with Jedidiah, his son-in-law, in Zion for a whole year, and his soul swelled with joy to see his daughter happy in Zion, for Jedidiah loved her like the apple of his eye.

It came to pass at the end of the year that Hananiah spent in Zion that the Philistines spread into the cities of the plain of Shephalah and into the Negev up to Judah, capturing the cities and their inhabitants. Joram, who was one of the chiefs of the army, prepared to go off to war against the Philistines. Haggith, his wife bore him a third son at that time, and he called his name, Asrikam, saying; 'May God help us against those who rise against us!' Helah, Haggith's handmaiden, bore a son to her husband Achan, then, and she called him, Naval. Haggith ordered Helah to hand her son, Naval, over to one of the maidservants and to be a wet nurse to Asrikam, her own son. Achan was greatly angered on his son's account.

Joram asked Jedidiah to the summer house that he had on the Mount of Olives, and said to him; "Lo, I go off tomorrow to war, and who knows if I shall return in peace to my home; therefore, let us make an everlasting covenant which will be established even with our descendants after us. Perhaps I will perish in battle, or I may go captive before the enemy, so you will be as a father to my house and keep watch over my offspring. You will appoint men to look after my possessions just as it is right and proper in your eyes; only Sitri, of the disciples of the Prophets, who presides over my estates in the Carmel, and Abishi, his brother, the old man, you shall not remove from their posts; for they are God fearing and relations of Naamah, my wife."

"Now, our wives Naamah and Tirsah, are both with child, and if one should bear a son, and the other, a daughter, then let us wed one to the other, for as I love you, so Naamah, my wife, loves Tirsah, your wife, and so may the love increase between our offspring! The produce from the Carmel will provide for the disciples of the Prophets, the learned men of the Lord, and at every festival you will prepare a table for four hundred needy men, orphans and widows, just as when I am at home. And now, I give you this summer house as a gift."

Jedidiah said to him; "Lo, no delights compare with love, but its memory is very precious to faithful friends; here, I give you my seal, put it on your right hand and it will be a keepsake for you, a memento of our true friendship, and (12) may God bring you back in peace. Then we will sacrifice together thank offerings to the Lord and will rejoice in this summer house, you and I, and the members of our households."

They kissed each other, wept, and then parted from one another. On the morrow of that day, as dawn broke, Joram called his wives and the members of his household; he blessed them, kissed his wives, wept on Naamah's neck, and set off with the army.

After these events, Tirsah bore a daughter to Jedidiah, and she called her Tamar. Hananiel had a ring made on which his name and the name of Tamar were engraved. It was the work of the hands of a craftsman. He gave it to Tirsah, his daughter, and said; "It is a sign to Tamar, your daughter, that among my children she will have a portion as an inheritance; and Tamar will wear this ring on her hand when she grows up." Hananiel stayed a month longer in Zion, then he blessed his children and returned to his home in Samaria.

A messenger came to say that Joram had fallen captive into the hands of the Philistines, and there was great sorrow at Jedidiah's home. Naamah wept unceasingly but Haggith, seeing the grief of Naamah's soul, was comforted by it for the capture of her husband.

She said; "Now Naamah's head will not be raised above mine! I myself, will be mistress of the house."

And so she acted, for she enlarged her rule over the servants of her household and punished them with cruel punishments if they did not follow her instructions exactly. Naamah paid no heed to this, but mourned for her absent husband. Achan bit his lip when he saw that Haggith's hand was heavy against Helah, his wife, afflicting her and beating her shamefully like one of the maidservants. He bowed low, his heart despaired within him,

and he sought for a scheme in order to find relief for himself and his wife.

Chapter two

When Matan, the judge, saw that Joram had no confidence in him but preferred Jedidiah whom he had placed as a father over his household, his anger burned against Joram and he was jealous of Jedidiah. He rejoiced at the news that Joram had been taken captive and he said to himself; 'Lo, this is the day that I have been waiting for, to make a harvest of the house of Joram.'

(13)

When he came to the house, he comforted Naamah and Haggith with his mouth and his lips, but his heart rejoiced to see Haggith just like a widow, a creature deprived of her husband.

One day he came to Haggith's house and saw her there striking Helah angrily with very many blows. However, when Matan arrived she let her alone and said to Matan; "I set this maid of mine to be a wet nurse to Asrikam, my son. I went out of my room for a little while, I returned, and there is no Helah; because, she has gone to the servants quarters and was nursing Naval, her son, the dirty little wretch."

Achan, who stood by watching his wife being insulted before his eyes, cried out and said to Matan; "May you judge now, my lord, I saw my son, the suckling, left in his cradle and not one of the maids attends to him. He is crying incessantly and I call his mother to nurse him; and if it is wicked, the sin is mine, and on me, my lady, let your hand come down."

Then Haggith roared at him like a young lioness, saying; "O, base and branded slave, and who asked it of you to stay here? Didn't Joram, my husband, want to set you free before he went to the war and you said; 'I love my master, my wife, and my children!' So, put a hand to your mouth, lest my hand be heavy on you as well."

(14)

Matan looked, listened, and made no reply, but he said to himself; 'I will blow on this smoking brand, on Achan, and he will become a burning torch; then I will make my fury rest on

Haggith, the woman who spited me."

It happened that night that Achan came to Matan's house and said to him; "My lord, did you not see the wrong done me. May you judge her. Let me now have advice and relief from the hand of the shrew. Shall the slaves and the maidservants be used up by dying?" (15)

Then Matan said to him; "Lo, your rage burns like the fire, cast it into all the buildings of Joram, your master, and it will burn the houses and their occupants and your fury will rest upon the woman who has angered you."

Achan's exultation kindled a flash of light in his eyes, and he said; "Do you speak truth to me, my lord, or do you mock me?"

Matan said to him; "O, fool and numbskull! Would I mock a poor man like you, filled with confusion and disgrace?"

Then Achan said to him; "And why should Naamah bear the punishment of Haggith, who is a wicked woman, while she is a good hearted one?"

Matan said to him; "Listen to my counsel and afterwards you may speak. Set fire to Haggith's house along with the quarters of the slaves and the handmaidens, but you will rescue your son, for you will exchange him and Asrikam. Since they are each but a month old, Jedidiah and Tirsah will not recognise him, because they hated the accursed Haggith and have not set eyes on her son. You will pass over Naamah's house; you will not light a fire in it; because the crime will be hung on her; since they will say; 'Naamah's jealousy has consumed Joram's dwellings.' I myself, will act with cunning and cause Naamah to flee, so that she will never come back. So, of your master's household no one will remain and your son Naval will be called, A_srikam, and he will inherit your master's wealth, his fields and his vineyards, his flocks and his wine presses. This is your harvest, but the gleanings are mine; for before you kindle the fire among Joram's buildings, you will empty the treasure house of all the precious property within it. I myself,

will send Hefer and Bukkiah to you, two crafty and able men, but looked upon as straight by all the inhabitants of the city. They will bring the riches to me. Here, in my hand is the key to the treasure house; while I was a trusted friend in Joram's household, I made for myself then, a key like the one he had; for it was through him that I lost my father's wealth. So, the contents of his treasure house will be my payment for Haggith and my lands."

Achan's heart quickened its beat, he jumped up in the flutter of his exultation and said; "But this is counsel! Hell and destruction have not heard its like."

But Matan said to him; "Let not your spirit be hasty, come to me again and I will instruct you in everything that you are to do."

Achan did so and they conspired together about their secret schemes, but about the exchanging of the children, they hid from Hefer and Bukkiah.

So on a pitch black night, a night of cloud and tempest, while all the members of Joram's household lie sleeping, Achan emptied the treasure house, and Hefer and Bukkiah carried all its precious things to Matan, the judge, who hid them in a cave. Achan went on to the roofs and threw sulphur over Joram's buildings. He came down, removed Naval, his son, from the maidservants' house, shut the pair of doors and the bolt on the outside, while Helah, his wife, did the same to her mistress' Haggith's, house. Achan kindled a fire at the four corners of the houses, and the flames rose, mounting, and lifting up ~~the~~ the smoke.

Then it happened, while the fire was eating up everything roundabout, Achan came to Naamah's house which was not in danger, and with his head in his hands he said; "Alas, (17) my lady, fire is consuming Joram's buildings and there is no one to put it out. My wife jumped with Asrikam, Haggith's son, through the window; Haggith wanted to save her other two children, but the flames burnt her. Woe is me! My son has also

been burned in the servants' quarters!"

While he was still speaking, Hefer and Bukkiah passed by Naamah's window and one said to the other; "Alas! Naamah's jealousy has consumed Joram's household!"

Fear seized Naamah, she wept and said; "Lo, Beliel's witch has wrought his evil today, and they will ascribe the crime of the fire to me! Where shall I go?"

So Achan said to her; "Dress yourself, my lady, in the garments of a man, so disguise yourself, and flee until the storm passes; and before those who avenge Haggith's blood come hither and fall upon you."

Naamah hastened to do what Achan suggested and she left through the window to save her life. Then Achan said to the two maid-servants; "Get out of here and I will hide you in a quiet and safe place until the excitement calms down." Achan hid them in the treasure house, shut its doors on them, and kindled a fire at its four corners. The maidservants cried out bitterly until the flames burned them and their (18) voices were heard no longer.

Then Achan said to Helah, his wife; "There is no one left from the household of Joram. Now, hold Naval, our son, (19) close and call him Asrikam."

They are still speaking when the neighbours from roundabout Joram's house, who have been awakened, arrive. Achan and Helah change their tone and now they cried and howled. Jedidiah and Tirsah also hastened to come, and they wrung their hands and called out; "Alas, destruction and desolation!"

They hurried to Naamah's house but it was empty. So they went out and asked Achan and Helah; "Where has Naamah gone?"

Then Achan said; "Alas, destruction comes from the Almighty! I myself, was delayed today at my work in the fields, and it happened that as I was coming back a stench of sulphur rose in my nostrils. I hastened to Haggith, my mistress, to save her and her sons. So, she lowered Asrikam, her son, through the window to Helah, my wife. She returned to save her other

two children, but the flames burnt her and she could not save herself. Then, I went to Naamah's house but I did not find her. So I hurried to save my son, from the servants' quarters, but I was no longer able."

And Helah cried bitterly; "Alas for the jealousy of Joram's wives, because it was as bitter as the grave, it has taken innocent lives! Alas for my son, he has been burned!"

Then Achan said; "Lo, yesterday, Haggith grieved Naamah and troubled her sorely. She said; 'Let it be enough for you, Naamah, to have taken the horns for yourself through the (20) love of Joram, our husband. Joram is no longer in his house and my sons inherit it. When they grow up, they will drive you out from cleaving to their inheritance, for you are a stranger here.'" (21)

Jedidiah and Tirsah stood by shocked and desolate, clapping their hands together, while those who would avenge Haggith's blood came and cried out; "Where is Naamah, the wicked woman, who started the fire?"

Jedidiah said to Achan and Helah; "Bring Asrikam to my house, and you, Helah, stay with him in my home and be his wet nurse; so that Joram's spark will not be lost nor his coal be extinguished."

Again the avengers of Haggith's blood shouted, burning with rage; "Where is Naamah, the wicked woman? Would that she were here to quench this fire with her blood."

But Jedidiah said; "Let us wait, time will reveal where she has gone."

Naamah hurried to escape to Abishi, her kinsman, the one in charge of Joram's flocks in Bethlehem. He sent her to Sitri, his brother, and there he hid her in a secret place, on the Carmel. At the end of twelve days she gave birth to twins, a son and a daughter, and she called her son Amnon, and her daughter, Peninah. Sitri went to Jerusalem to discuss the matter of Joram's estate, for he heard that Jedidiah was his administrator. But it happened that while he was in Jerusalem,

Hefer and Bukkiah went up to the Gate, to the Elders, and told them this story; "We have come from the frontier of the land of the Philistines and we met Naamah, Joram's wife on the road going down to Ekron. She was riding in a cart, harnessed to a fast horse, and sitting on the right of a young man. After them came camels, carrying all kinds of valuables, and on which two maidservants were riding. We asked Naamah, 'Whose are these?'; and she said to us; 'These I bring as presents to the fearful one, an offering to the chiefs of the Philistines, to redeem Joram, my husband with them; and this man, is the messenger whom he sent.' So we said to Naamah, 'May God make your way prosper and return your husband in peace to the land of his birth.' Then it came to pass when we arrived at Jerusalem, that our ears were horrified to hear of the dreadful thing that had happened in Joram's household. We have come to the Elders to tell all that our eyes have seen and our ears have heard." (22)

The Judges answered with one accord; "Verily the matter is explained."

Then Matan, the judge, said; "This horrible thing will be recorded in the book and Naamah's iniquity will be marked before those who sit at the Gate."

Matan told the details to Jedidiah, and he wrung his hands and said; "It is as clear as the sun at noon; in truth, the jealousy in Joram's home has consumed lives. Alas, desolation and destruction have marked him, for both together they have come upon the man who was my friend; his wife Naamah, the beloved one, has been faithless to him, and he only just exiled to the land of the enemy. She has kindled a fire in his house and has smitten with a curse the woman who cursed her, and on her sons as well. She has forsaken his home to go into another land after her lover." (23)

Tirsah said; "Indeed, is it not better for a man to take but one wife for himself, to share life and love with her? This is what you, yourself did, my husband, and we will do so with Tamar, our daughter, on her appointed day."

Jedidiah said; "Lo, Naamah has done a dreadful thing, a sign that from the first her inner nature was not upright; and why should the fruit of her womb be reckoned above Joram's family. So, here is Asrikam, he is the sole heir of Joram's house, and our daughter Tamar, is betrothed to him, she will take no other."

Jedidiah looked on Asrikam with a pitying eye, since he alone had escaped from Joram's household.

Tirsah, his wife bore him a son in due course and she called him, Tamen. The three children grew up in Jedidiah's house, but while Tamen and Tamar grew like pleasants plants, Asrikam grew like a grieving thorn; for the natural inclination of his heart was bad from his youth, and he had neither form nor comeliness. But Jedidiah did not see his appearance when he remembered the covenant between the fathers.

Sitri saw that the evil done to Naamah was complete, false witnesses had risen up against her and there was no one to deny them. He concealed Naamah and her children in the hiding place on the Carmel, and his wife brought them food and provisions. And it came to pass when Naamah had weaned her babies, that Sitri sent Amnon to Abishi, his brother. Abishi gave him to an old shepherd to train. He told him that he had bought him from a stranger who had found him in the country.

Amnon grew up in the shepherd's house and he was comely of appearance but no one paid any attention to him. However, Abishi treated him with love and favour, and at the shepherd's death took him to watch over Joram's flocks. The shepherds thought of him as a possession of Abishi's, purchased by his money.

At the end of six years Naamah came out from her hiding place and Sitri gave her a hut built in a crevice in a rock, with cypresses round about it. She lived there with her daughter and an old woman. She gleaned in the fields of her husband, Joram, along with the poor who lived there, and they thought she was a Philistine woman who had married a man of Judah, and that her husband was dead, for so she told them.

Chapter three

In the fourth year of the reign of Hezekiah, King of Judah, Ephraim paid the price of its iniquity; and a jealous God, who for some time had watched the evil in that sinful kingdom, brought down on it the hired razor, the King of Assyria, (24) who overflowed its land like a mighty river, swamped the (25) Calves of Bethel and the idols of Dan, swept away their worshippers, and carried them towards Halah and Habor by the river of Gozan, and into the cities of the Medes. But the (26) daughter of Judah stood firm when she saw her God's punishment and his heavy hand against his denial by her sister Israel. Ben Amotz added encouragement within her stronghold, so she held fast to the ways of the Lord and listened with love to the son of David, her King, to Hezekiah, the beloved of God, who dwelt safely, when the land of Ephraim was in upheaval.

At that time, there came a fugitive from the exile of Ephraim to the northern borders of Zion. He threw an idol into one of the pits, and he spoke these words; "Lie here in your shame, my wooden idol, a useless god in the land of Judah! Ten years I have ministered to you, I have carried you, I have borne you, I have even exalted you in the eyes of your worshippers. I made them dread, and they were in fear of you. I was a mouth for you, and you a god for me. Together, with a company of priests, I murdered on the way to Shechem; I (27) oppressed, I ran after my own desire, and I spoke for whatever you wanted. I drank the wine of your libations, I ate the (28) flesh of your sacrifices, even the garments for my skin came to me from you. How good for me were those former days; but, alas, for them! Your drinks have ceased, the Calves of Beth-aven have gone into exile, and you, where shall you go? If I bring you to Zion, you will surely be shaken down there, before a shining and mighty God who dwells in its midst; and also, you will be a snare for me. Lie here, my wooden idol, bare and your shame uncovered. Come, let me have your silver plating, and the covering of your mask of gold, for they are no help or use to

you, and they will be my wage in exchange for the service I have given you."

Thus spoke the fugitive, his name was Zimri, and he was one of the wanton, worthless, priests of Baal, who stood (29) like wild beasts along the road, to prevent the men of Israel from going up to Zion to prostrate themselves before God on the holy mountain. Zimri had been exiled along with the exile of Samaria but, since he was fleet-footed, he took a chance and fled when they came out of the city. As he knew Hananiel, that nobleman of Samaria, he asked him for the name of his son-in-law, in Jerusalem. Hananiel gave him a sealed letter and a seal to take to Jedidiah, his son-in-law. Zimri crossed the river Chebar, and went on.

And so it came to pass that as he fled before the enemy, he carried his idol in his hand all the way, for he said; "Perhaps a stand would be found for it in some place where he might turn aside and minister before it. But when he saw that in all the land of Judah no one turns to false gods, he stripped the ornaments off his idol and threw it into one of the pits.

He came to Jerusalem at twilight by way of the Gate of Ephraim. The streets of the city were still humming with men, and the crowd of people in them were like the running to and fro of locusts. The Elders sat in honour and glory in the (30) gates of judgment. Litters and swift beasts carrying the captains of Judah and its leading citizens were hurrying, and jostling against each other in the streets. Zimri, who had been in want for the past three years during the siege of Samaria (31) while the King of Assyria encamped around it, now marvelled at all the sights before his eyes, and spoke thus; "How much Samaria lacked and how beautiful is Zion! Lo, my eyes see here new heavens and a new earth. A beautiful land, and its inhabitants living quietly with clear skies above their (32) heads, while the heavens drop righteousness upon them, for its King has displayed judgment in the gate, and laid justice to the line." (33)

"Surely justice and righteousness are a shield and breast-

plate to the rich man, for they guard his wealth from any hand touching it. But they are thorns to a wicked man like me whose support for his bread and water is broken. Hezekiah has burned the Baalim from out of his land. But, perhaps, who knows! Maybe their principles are still held in the hearts of many of the sons of his people. What are the principles of the Baalim? They are but deceit and mischiefmaking. What is their service? It is but oppression, lying, destruction, and murder. Come, I will search Jerusalem with candles, and I will find (34) deceitful men even in it. For there is no city too strong for us. Lo, her rich men are many and those who are jealous of them are strong; if jealousy be joined to cunning and cunning to power, aha, there is revealed the hand of the Baalim. What is the need of their idols to us? Their worship is complete within our hearts, in our mouths and our hands. Then the needy will be raised from the dunghills and the lightly held will be honoured. Lo, righteousness will be a girdle for my loins for all to see, but double-dealing will be seen in my own heart. The righteousness of my lips will be a mighty wall to the plots of my mind, for I will bow my head like the rushes and my lips will speak piously and with fear of the Almighty; for many people raise themselves by such means, and in them is the fat of their portion. Now, who is so blind as the Lord's servant, and who is as deaf as he that is of perfect behaviour? These men do not examine the heart of a man and they do not penetrate into what are his intentions before his inner thoughts flower into speech on the lips, and actions of the hands. If my acts are acceptable in the sight of their eyes, who will search out my reins and my heart? Surely here deceit will disguise (35) itself and borrow a garment from truth, its enemy, so that all who look upon it will bow to it."

Zimri acted on his words, and on the morrow of that day he went up the hill of the house of God, and approached Azariah, the chief priest of the House of Justice, as he sat in his office, and he said to him; "Listen, I pray, my lord, to the

words of your servant. I am the son of a nobleman of Ephraim, and from the day that my mother drew me from the breast, my (36) father raised me in fear of the Baalim and in the faith of their prophets and priests. The word of the Lord was a profanity to me and the reproof of his prophets, a mockery. Lo, my father fed me sour grapes, but are my teeth to be set on edge forever?(37) My eyes were opened and I saw that God's counsel which he spoke through his sévants, the prophets, was established. On a day of chastisement Ephraim became a desolation and was exiled from its soil. Samaria tossed in its misery for three years like an ill man on a sickbed. However, death rose through its window, and its priests and prophets are driven out, the physicians of a god whom they approached with vain tributes for its own destruction. May they all cover their mouths and be confounded by their wantonness! But I, by the grace of God, I fled from the hand of the enemy, for God knows how my soul longed for the courts of his holiness. Now, here am I come, hungry for the word of God and thirsty for his lovingkindness. Let me beg of you, O great priest, on whose head the anointing oil is poured, to instruct me now how I am to go to meet the Lord, and with what shall I atone before him for the profanity of my youth? Is it with offerings and sacrifices? Lo, I am in trouble and poor, and only my soul can I offer unto him. Instruct me now, my lord, not for silver and not for payment, but out of lovingkindness and righteousness."

The priest said to him; "Far be it from the sons of Aaron, men of lovingkindness and upholders of the Law to take anything from those who seek the Law from their mouth. For are we not given our bread, and are ever faithful that all our salvation and desire is to ~~instruct~~ every man who wishes to draw near to God? Know for yourself, then, that a broken spirit is preferred by God to the fat of rams. Now, visit the temple of God everyday that you may know the paths of life. But, perhaps, tell me now, have you a relative or acquaintance in ~~the~~ Zion?"

Zimri said; "Today I am about to seek out the dwelling of Jedidiah, the lord in charge of the King's treasure, for I have brought him a letter from Hananiel, his father-in-law, who was exiled with the exile of Samaria."

The priest said to him; "Stay here until nightfall, for every morning and evening, when the priests offer the perpetual sacrifice, Jedidiah comes to prostrate himself before God in his holy courts, for he is pious; and I will speak well of you to him, and ask a resting place for you in his house or in the home of one of the noblemen of Judah."

As always, Jedidiah came at twilight, and it came to pass that as he finished worshipping before the Lord, that the priest spoke up for Zimri. Jedidiah took him to his house, and Zimri gave him the letter, but the seal, he consealed about himself, for he said to himself that it might be needed for his deceitful purpose. Jedidiah read the letter aloud to (38) his wife and household in the following words;

'Hear, O Tirsah, my daughter, and harken, O Jedidiah, my son-in-law, to the words of Hananiel, your father-in-law, who goes into exile. Have you not heard the cry of Ephraim! Has the howling of Samaria not reached the gates of Zion! Alas for the day of wrath, Samaria is cut off. Its king and people have gone into exile! When first I saw that Samaria is oppressed, I (39) put everything I had into silver, gold, and precious stones, and I hid my treasure in a place unknown to anyone else; for I said; 'The days of confusion will pass and I will carry what I have stored up to Zion, and I will also plant my sons on its soil.' Thus my mind thought but an angry God thought otherwise, for all my sons have perished together, utterly consumed by the terrors of three years of seige and straitness. The day of wrath came and the city was breached by the enemy. I, myself, have left the graves of my children and the hiding place of my treasure to go at the head of the exiles. I walked with the captives and we came on the evening of the seventh day to the river Chebar. I ate the bread of tears and (40) slept at the side of the river. Then I saw in my dream, that, here was a youth, with fine eyes, glorious in his apparel,

girded with a sword on his thigh, a helmet on his head, his locks, bushy and black as the raven, crowned his head (skull), his cheeks, red, and his brow, purer than snow, whiter than milk; and mounted on his horse, he stands before me.

As for me, when I saw his glorious appearance, I cried (41) bitterly and called out; 'Alas O Lord God, had I not also sons as fine looking as this youth, and no one of them remains to set his hand on my eyes, to inherit my labour.'

And it came to pass as the youth heard my speech, he got down from off his horse and grasped my right hand and he spoke to me most graciously; "Lo, my soul will yearn for the soul (42) of Tamar, the daughter of your daughter, Tirsah, and it will long to have you out of the land of your captivity; so, I will redeem you and you will return with me to Zion to your own joy, to shine there in the light of God."

I asked him for his name and for the house of his father, and he said; "What I have said has been decided and sealed for you; and in the course of the years it will be revealed." Then he showed me the ring which I gave to Tamar, and he said; "This is the sign of the covenant which Tamar, the love of my heart gave me."

With these words my soul roused itself, I woke - and lo, it was a dream; but a wonderful dream, and precious to me in the days of my affliction and misery. I raised my eyes to heaven, and lo, the stars shone in the firmament and darkness covered the earth. I called to the Lord saying; 'So will the words of the dream shine out over the darkness of my life.'

I slept again, and I saw in my dream; here I am sitting in your ivory palace and Tamar is placed as a bride at the right hand of the youth. She is decked in brodered work, and is very lovely. Your eyes are watching and everlasting joy (43) is over you. Just as the youth opened his mouth to say something to me, lo, a hand seized my neck and roused me. I woke and then my ears hear the voice of a taskmaster who calls to me; "What do you mean by sleeping? Get up and go with the

captives."My spirit failed within me,,but my heart was amazed that the dream had been repeated. I asked those who know (44) dreams to interpret it, and they told me that it was not an empty thing. So my soul is hopeful that indeed Tamar's beloved will come and redeem me from the hand of the enemy and will inherit all my hidden wealth. Now, you, my children, may you also hold to the words of this dream and to you, and to Tamar, and to all that belong to you, farewell.'

Jedidiah and Tirsah wept at the words of the letter, but Zimri said; "Do not weep for him for he is well and has emerged from a three years' seige. Will he not be living among his own people in Assyria, and his fine dreams, which he had by the river Chebar are comforts to his soul, for he will muse on them and trust, that surely they will come to pass."

Tirsah looked at Asrikam while Zimri spoke his consolations. Jedidiah sent Asrikam from the house and said to Tirsah ; "Do not, I pray, my dove, do not I pray, believe in the dreams that comfort your father in his sorrow; and do not compare Asrikam to the youth whom he saw in his night vision, lest you mistake his signs and turn Tamar's heart from accepting Asrikam. It is true that the hairs of his head are not black but yellow, and he is not tall in stature like the youth your father saw in the dream; yet I, myself, have made a covenant with Joram, my friend, and no dream will make void our covenant, which we made while awake."

Then Tirsah said; "And who knows, perhaps Naamah bore a son whose likeness is as that of the youth whom my father saw in the dream."

But Jedidiah said; "Lo, Naamah went away with her lover, and if she did bear a son, who will remove his mother's sin from him? Would Naamah return again after she has done such evil, that all who hear about it are horrified and hiss? Is the (45) sword of judgment not in wait for her? Let us not, I pray, (46) my dove, let us not, I pray, remember her name any more, for she is a reproach to the house of Joram."

Jedidiah was known in Judah for his faithfulness to his God, and his love for mankind. He did not set himself to delve into the mind of a man but saw him as he was in the sight of his eyes; to him the appearance of the face answered for the righteousness of the heart. Therefore his friends were many and took his heart with outward show of humility. It is no wonder that Zimri found favour in his eyes with his meek looks, and moreover, the priest had spoken well of him. So Jedidiah said to Zimri; "Here today, I have given you work and a name in my household, so that from now on you will be the steward of my house." Zimri said; "Here I am, my lord, to serve you with the purity of my heart and my faithfulness."

Zimri never before was used to labour at real work, for his heart had always gone after easy money, and it came to pass after listening to all that went on in Jedidiah's house that it showed him from the first that there would be hands for the working of his plots. He kept to himself that seal which Hananiel had given him for a sign, and said to himself; "This seal may be of special use to me and I will know what to do with it." (47)

Asrikam lived in Jedidiah's house at that time, he was ten years old, just a boy along with Tamen and Tamar, Jedidiah's children. Even in the days of his childhood Asrikam was notorious for his behaviour. He teased Tamen and Tamar, he grieved (48) them, and quarrelled with them despite the looks of Jedidiah and Tirsah. So Tirsah said; "Is it not a fact that as is the tree, so is the fruit; and since Haggith was a quarrelsome woman, so her son never stops bickering." Tamar and Tamen, her brother, absolutely hated Asrikam.

When Jedidiah saw that Asrikam, the son of Joram, his friend, was a source of contention in his household, he settled him on his father's property, so that his children would not quarrel with him and so that Tamar's heart might incline towards him if he was away from her. Jedidiah ordered Achan, the steward of Joram's household to watch over the child and to guard him

like the apple of his eye; to bring him to his home on the first of each month, every sabbath, and on all the festivals of the Lord. Achan did so and Jedidiah reckoned it but a righteous act on his part.

Asrikam went on growing like a grieving thorn in the house of Joram; and as he grew so his looks became more spoiled, but as Tamar grew so hers became more beautiful. Not only in their looks but in their ways they were widely separated; Asrikam was wicked to the servants of his house and his hand tightfisted towards the poor and needy; Tamar was gracious towards her father's servants and her soul sympathetic towards the hungry. Asrikam boasted of his wealth and the nobility of his father's house; he thought it degrading to speak with boys of his own age who were not the sons of the nobility; but Tamar bore herself with meekness of spirit among her friends, she neither despised nor abominated the daughters of the poor of the people. Asrikam was like a wooden idol whom the goldsmith has plated with gold, to cover its lack of worth from the eyes of the beholders; and Tamar like a sapphire set in gold, which metal does not increase the value thereof, but lays honour and majesty upon it with added excellence. Asrikam was strange in his appearance and when he was sixteen, he was low in stature, his hair yellow, his head like a gold ball on his round shoulders, and his face all spotted; but Tamar was like the palm tree in her beauty and glory. When she was sixteen, she was a lovely young girl, and the expression of her face, her manners and speech, were fine and noble; she grew and flourished in beauty and grace, and was a pleasure to her parents and a delight to all who saw her. In short, Asrikam and Tamar were far apart in their looks, their natures, and their actions; only Jedidiah's spirit brought them together, on account of the covenant that he had made with Joram and because he would not nullify it. Therefore he did not listen to the sons of the nobles who pestered him for Tamar. (49)

Hananiel's letter was kept in Tirsah's chest and Tamar read

it when she grew up. She used to wonder about herself in Hananiel's dream, and from her musing on it such a lot, the spirit of the dream began to move her and the sight of the fine youth to appear to her in night visions. As much as she loved his image in the dream, so she hated the appearance of Asrikam when awake, and she avoided him whenever she saw him.

Hananiel's letter was like a rot in Asrikam's bones. So one day Asrikam called Zimri to his house and said to him; "Look now, you have turned Tamar's heart away from me with your letter which you brought from Hananiel, for her spirit is opposed to me, and her talk and thoughts are only of Hananiel's dream and the youth who never was and never has been created. Now, Zimri, here you have unwittingly turned her heart from following after me; but act wisely and cleverly in order to bring Tamar back to me, and I will reward you well in all that you ask of me."

Zimri said to him; "I, myself, knew that Tamar was more precious to you than all wealth, and that her heart is far from you. With all that wealth you will not buy it, and although nothing is safe from cunning, a deceitful hand will not perform wise counsel without money; so, if you will indeed open your hand, I am ready and eager for your wish. However, the counselling spirit has flown from me, so wait three days for me, and I will think about plans."

And it came to pass, on the third day that Asrikam asked Zimri, what was his advice. Zimri said to him; "Lo, my first advice to you is faith; to believe in my words, for here I have a plan to make Tamar's heart leave off from the dream which has been troubling you; and after that I will search for clever plans to bring her heart back to you. Now, give me three hundred silver shekels, for I will give them to the man who will carry out my scheme for me; but there is that matter about which I spoke to you, to believe in me, that surely I will do it, for indeed I am able to."

So Asrikam said; "You know that silver is very precious

in my eyes, but Tamar is dearer to me than it, and ten portions like this sum of silver, you may take from my hand, after you have done your work."

Zimri sought out for himself a man whose town was far off on the edge of Judah's border, and he gave him the seal which Hananiel had given to him for a sign. Then he gave him a gift of silver, put his own words in his mouth, and told him to tell them to Jedidiah.

The man came to Jedidiah and said to him; "Your servant has returned from Assyria, and there I saw Hananiel, your father-in-law, lying on a sick bed. He called to me and said; "Are you not from the land of Judah, take my seal and bring it to Jedidiah, my son-in-law, if the Lord should let you return, then tell him that my treasure is hidden, but swear to me not to reveal my words to another man." But before Hananiel finished speaking, he became dumb with silence from the bounds of death which entwined him; and he lay on his bed like the stock of a tree for a whole day, then he died. Now since God has brought me back to my homeland, I have brought you this seal."

When Jedidiah heard the man's words he wept and took him to Tirsah, his wife. He recounted his story to her and said; "Alas for hope, it was false."

But Tirsah did not believe her husband and said that maybe he had in fact acted cunningly to make an end of the dream in Tamar's heart. But Jedidiah swore to her that there was no deceit in his mind, and she believed him and wept bitterly over the death of her father.

Tamar also mourned Hananiel, but she did not cease from loathing Asrikam all the same. So it came to pass that her father reproved her for her ways, but she answered him saying; "Asrikam will be respected when he stays in his own house, and I will honour him, but as soon as he comes to see me, he brings with him disrespect, for I hate his appearance and his actions, so what shall I do?"

Tirsah said to Jedidiah; "Leave our daughter alone until she has reached eighteen or twenty years, for she will not be put off being paired with Asrikam."

Asrikam saw that he was caught in Zimri's mouth and lips, and he feared lest his scheme be revealed secretly to Tamar for a price, so he gave Zimri one thousand silver shekels and Zimri became his confidant from that day. (50)

Chapter four

At the time of the spring festival, Tamar entreated her father to allow her to go with the maidens of Zion away from the noise of the city to reside in one of the villages. Her father did not refuse her wish and sent her along with Maacha, her maid to Abishi in Bethlehem, where the shepherds watched Joram's flocks, but he ordered her to return in three days. Tamen, his son, he sent to Sitri in Carmel, to stay there until the first grapes ripened, and to bring the first fruit to Jerusalem. He sent three servants with him.

Bethlehem, the cradle of the Kings of Judah, looked towards Jerusalem from the south. It was built on its own small mound (51) at the top of a fine high hill, all around it were many (52) springs and wells of pure water, which even when stirred up (53) were sweet to the palate of those who drank. In this beautiful spot, fresh olives grew, and juicy vines dyed purple with the clusters of their first fruit. Its hills girded it joyously, and its valleys were adorned with the embroidery of flowers and roses. There the calves of the herd used to dance and the flocks graze, while its land flowed with milk and honey. It was there that King Solomon dug three cisterns in order to collect into them the waters of that region. He made for himself canals also, to bring the water to Jerusalem, his joyous city. The surfaces of the ponds were as if covered with silver, while roundabout them were willows as far as the eye could see, and pigeons and doves rejoiced lovingly among their branches.

Here Amnon herded the flock of Abishi, the steward of Joram,

his father, and he was treated as one of the children of the shepherds, who liked him well on account of his good looks and his songs, for he played the harp and sang sweet airs to gladden their hearts.

In the springtime all the wealthy citizens of Zion and its beautiful, gentle daughters, gathered in Bethlehem; and Tamar, too, in all her beauty and dressed in purple and brodered work came to Abishi's house. She went out with Maacha, her maid, towards the shepherds' meadows, and passed by the place where Amnon was resting his flock. The shepherds saw her and stared, while each man said to his neighbour; "See now, the fairest among the daughters of Zion!"

But Amnon said to them; "Ho there, shepherds who look at what is above them. Let us now look down and watch our resting flocks, and let us not lift our eyes to look upon the daughters of the highest in the land." But, nevertheless, Amnon gazed after her from afar and marked her progress.

The sun poured forth glorious light and there was a clear heat upon the shepherds' meadows; the brooks and streams of water hummed as they flowed; there was a rustle of leaves moved by a light wind which blew through the branches; and the song of the birds, the bleating of the flocks, and the echo of the hills which answered them with the majesty of its voice. All these delights aroused the spirit of the shepherds and there was the music of pipes heard throughout all their meadows. Tamar sat with Maacha at the side of the road along which she was walking, and at the sound of the shepherds' playing Amnon's lips quivered also, and he lifted up a voice, sweet and (54) true and sang;

'O **God**, thy pleasant places are dear to high and low,
 Unlike these, the pleasancess of the sons of man,
 These, not the lowly, but the high born know,
 They are worthless as the dust they're founded on.'
 'The just sun shines for prince and peasant both
 Together they rejoice in the delights of spring,

God's spirit pours out o'er the fields growth,

And all about them joy and tumult ring.'

'The roar of the city for the rich, God set aside,
Spring will come, and of it, their souls ~~will tire~~,
In country meadows with the shepherds they will bide,
Its their delights now, that their souls desire.'

'A wondrous diadem all set with precious stones
Adorns the heads of lord and lady great,
Roses of the valley are the shepherds' crowns,
To circle the head of her, he's chosen for his mate.'

"Harken, Maacha," said Tamar, to her maid, who sat with her
beside the river about twenty feet away from Amnon, the
shepherd. "Harken, Maacha, if your ear is not stopped and (55)
look, if your eyes are not daubed to prevent sight." (56)

But Maacha said; "Indeed, here wherever the foot treads
spring has scattered grace, joy, and gladness by the handful,
while the city dwellers in their houses have no idea of it.
Rise up, my lady, and let us climb the hill now, to see the
dances of the two encampments; for there the shepherds and
shepherdesses, with happy hearts, have set tabrets and will
come out to dance in the circle, while the daughters of the
nobles watch them."

"~~Leave~~ me alone," answered Tamar, "I am planted here with
nails, for all the pleasures of night time visions which I am
forever seeing in my dreams, I now look upon while awake. Hurrah!
My eye has seen the youth whom Hananiel my grandfather, saw in
a dream, both in his face and his form, nothing is lacking.
Set your eye on the shepherd youth who sings his song, see his
curly locks, black as the raven, and his splendid appearance;
lo, he is bright as milk, white as snow, how red are his cheeks,
and how sweet his voice and the elegance of his words. He holds
a bow, also, in his hand; if only he wore a helmet on his head,
then his glory for battle would be like a soldier."

Maacha looked towards Amnon and she lusted after his beauty
in her heart. But, she said to Tamar; "Do not be misled by

dreams, my lady, lest they betray you and you become crazed from the visions which you have seen. Is not Hananiel dead, and all his vision is vain? As to the bow which he holds in his hand, I will tell you the reason for that, because it is not without reason that the shepherds come to their pastures with bow and arrow. In the springtime in the meadows along the Jordan, the lion ascends from its thicket, while the young lions, the leopards, and all the beasts of prey leave their lairs when the flood from the river reaches them, this is the time when the wild beasts hunt their prey; they cause alarm and even slaughter over much of the land; ~~they~~ will fear many a man and beast who may be far from a populated spot; and that is why the shepherds gird themselves like soldiers. So, my lady, let us leave here and go to the group which is gathered there on the hill."

Tamar heard none of Maacha's words, she drew near to Amnon and said to him; "Give me, youth, the crown of roses which is in your hand, if your heart is as good as your face is pleasant to look upon."

Amnon's face paled when Tamar spoke to him, but he said to her; "Take it, willingly, my lady, if you would lower yourself to accept such as this, from the hand of your servant."

Then Tamar said to him; "I heard the words of the song which you were singing, 'The roses of the valley are a crown for the shepherd to set on the head of his chosen mate.' Now, tell me, who is she, your chosen mate? Because I want to see her to give her something for the crown of roses that you have kept for her, and which I have taken from your hand."

Amnon dropped his eyes to the ground and ~~said~~^{asked}; "As your soul lives, my lady, even I myself, have never seen my chosen one among the thousands of girls who are here before my eyes."

So Tamar said to him; "Look now, haughty youth, since you seek your mate among thousands, your chosen one should be exceptional."

(58)

Maacha, her maid, took hold of her by the hand and said;

"Stop, my lady, let us get up and go for here comes a man, and it is not fit for you to bandy words."

While she was still speaking Utz, Abishi's servant came along; Tamar went with Maacha and Utz questioned Amnon saying; "What did Jedidiah's daughter say to you?"

So Amnon said; "Is she really Jedidiah's daughter? I did not know! Her lips spoke sweetly as the honeycomb, like drops (59) of dew of herbs that drip from morning roses; I am angry (60) with you, Utz, for your arrival disturbed her words with me."

Then Utz said to him; "See now, how high is your glance, Amnon! Maybe Tamar is very fair, with her beauty and her glory, her humility and righteousness. The daughters of Zion are very haughty, and they themselves, refuse to touch the hand of the poor and needy, while the oppressed turn away from them ashamed; but Tamar is not like this, for even her hand that is overlaid with sapphires, she will extend to the poor, and will encourage the afflicted with sympathetic speech. Today you saw her like the dawn awaking in the vineyards, and she does appear to me like a delightful rose washed in the dew of heaven."

But Amnon said; "I myself, saw her, beautiful as Jerusalem and fair as the dawn, a lovely maiden, full of grace, in whom humility and beauty are met together, graciousness and loving-kindness are complete within her being. So, why should I profane her glory with the praises of my mouth? In one word, I tell you, Utz, if among the stars of God this maid be raised to sit, she would shine among them like the hind of the morning; she (61) walks about on the earth and roses pale beside her."

But Utz said; "Amnon, that is enough of such extravagant speech, have you forgotten that you are a shepherd? Therefore, attend to the flocks and look after your herd, and do not let your mind wander."

Tamar spoke to Maacha, her maid, as she walked away from Amnon saying; "If only I could live all my life in these shepherds' pastures, for the garland of flowers, the crown of glory of the shepherds' and shepherdesses' heads, is more (62)

beautiful to me than the headresses and jewels with which (63)
the daughters of Zion are bedecked; and the sound of the shepherds' pipes over the meadow is sweeter to my ears than that of the harp and flute in the entertainment places of Jerusalem." (64)

Maacha laughed and said; "Just because the shepherd youth cast a gracious spirit over the sheep's pastures, you see night visions while you are awake; but truly I protest, my lady, that the silly thoughts of your own heart will betray you, for, even if Hananiël was alive, who would give the shepherd the honour and dignity to raise him up to you?"

So Tamar said to her; "Lo, he is only a shepherd, but a noble spirit has been poured into him and the shepherd's dress hides it. How pleasant were his verses, how lovely his speech, and how delightful his appearance! If only I could bring him to my Mother's house and show him to her, then she would speak as I do; and she would not mistake his signs, as to the youth whom Hananiël saw in the dream, in both face and form, he is the one."

While they were conversing they came to Abishi's house. It was evening so Amnon gathered his flock and went to the shepherds' hut to lodge. Tamar went to her room also, to sleep; but it strayed from her, and her eyes never closed. When the dawn broke she decided, she would go alone to that place where she had seen the youth the day before, and find out from him all about himself.

That night the young lions broke into the flocks and ravaged them. When the shepherds rose and saw that their flocks had been visited, they girded on spears, carried drawn bows, and lay in wait for the lions in the valleys and thickets. As for Tamar, she knew nothing of all these fearful things. She got up early as dawn broke, and went alone to that place where she had spoken with the shepherd youth. She did hear the sound of the shepherds afar off, in full cry after the attacking lion which had strangled the sheep and calves of their herds; but it had gone they knew not where. (66)

Tamar, who did not know what this shouting was, paid no heed to it and gathered flowers as she walked, making a very fine wreath for herself. She came to that place by the side of the brook where Amnon had been grazing his sheep the day before, and lo, her heart pounded, for she saw Amnon on the other side of the stream with the flock. Like doves along the rivers they both looked upon the surface of the reflecting waters, which sweetly satisfied them, for their eyes gazed on the pleasant pictures in the faithful waters, because they were shy to look each other in the face. However, Tamar started to speak graciously, and said; "Here I am, dear youth, I have come to pay my debt." As she said this she showed him the wreath of flowers, but the youth said to her; "Look, my lady, a stream of water now passes between you and me, and my hand cannot reach it." (67) (68) (69)

So Tamar said to him; "If you are short of hand, mine is sufficient for me," and she threw the wreath of flowers towards the bank of the stream where Amnon was. (70)

But Amnon called out in a terrified voice; "Beware, my lady!"

Tamar raised her eyes - and there was sudden fear and deathly terror, for out from a hiding place among the reeds of the thicket came the attacking lion; its aspect threatening and terrible, its hairs like nails stretched upright on its shoulders, and its tail like the cedar; its eyes scattering sparks of fire, its throat like an open sepulchre, its tongue like a red flame of fire, dry and thirsty for the blood of the slain. (71)

Lo, there it was, leaping quietly and confidently, jumping and padding, setting its mighty steps towards the flock, which stared at it fascinated. Amnon hastily made ready his bow, quick as lightning, one moment the lion roared with a terrible sound, and then no more, for Amnon's arrow had pierced its kidneys and it fell dead, about ten yards distant from Tamar, who had weakened and fainted from fear of death. But Amnon's heart which had girded itself with strength (72) (73)

against the lion, despaired when he saw the lovely maiden had fainted. He left his flock and sought to loosen the neck of her garment, but he was a helpless man before Tamar. He called to her in a loud voice and his tears showered like live (74) waters on her cheeks. He raised her up and shook her until Tamar stirred, opened her eyes, and saw the carcass of the dead lion, while her ears caught the words of the youth who was speaking closely to her and saying; "Be still, gentle lady, do not be frightened, the danger is passed, the threat of death has gone, for God strengthened the arm of your servant and my arrow pierced the ravager's kidneys to give it in ransom for you. Lo, it wallows in its blood before your eyes, look at it and take courage."

But Tamar's heart was still faint and she herself trembled both from sudden fear and from joy. Her eyes still filled with tears were raised first to heaven and then to her heart's dear one, who had saved her life. Her heart swelled with a thousand thanks, but no word came to her tongue.

Amnon continued to calm the tumult in her heart until (75) she regained her senses; then Tamar opened her lips and said; "O God, who performs wonders! Who is the man that sees life and death in the same instant yet his heart be firm within him? I, a tender maiden, I have seen them met together, so how can I remain strong with my mind in a tumult? Lo, the lion is before me, how dreadful is its appearance, horror all round it, teeth and its jaws like sharp swords, as if it would hypnotise me in order to rend the caul of my heart and break my bones."

Then Tamar took hold of Amnon's right hand and said; "Only your right hand and your arm, dear youth, saved me from being its prey. You were born for me, as a brother in adversity, (76) and like a delivering angel you hastened to my rescue. Lo, great has been your kindness to me and no amount of thanks is enough."

But Amnon said; "Deliverance comes from God, He made my

hand able to bring low this savage beast. Rise up and (77)
bless God, your deliverer."

Then Tamar asked him for his name, and the shepherd said;
"Amnon is my name."

Tamar said to him; "Therefore, Amnon, I will call you by
your name. O Amnon, the savior of my life! Be so good, I pray,
to take the bracelets which are on my hand that they may be
a reminder to you, not to reward your deed, but that my name
may be remembered by you, and that you shall not forget me
entirely. Indeed, your reward lies with my father, and he shall
open his generous hand to raise you up to a higher position,(78)
for it is not fit for a youth as noble as you to live among
the pots and to mingle among the lowly, to show your (79)
strength to the animals of the forest, and to declare your
speech, that is so fine, to the trees of the field. Lo,
Jedidiah, my father, is a nobleman in Judah, whose wealth is
abundant and, has he not plenty with which to raise your horn (80)
in honour?"

But Amnon said to her; "Do not press me, O daughter of a
nobleman, to accept an offering of a memento from your hand.
Remember, I pray, that I am a shepherd, and I would remember
you though I have forgotten the world and the fulness thereof."
As he said this tear drops rolled down his cheeks.

So Tamar said to him; "Lo, your tears, that are as bright as
pearls on your cheeks, are a sure sign that you will not (81)
forget me, just as I have not forgotten you to this day."

"And where have I seen you, gentle lady?" asked Amnon all
astonished.

"In dreams!" answered Tamar laughing pleasantly, "But God
has made today, and I have seen you while awake."

Amnon said; "Forgive me, I pray, my lady, but I do not
understand your riddle."

Then Tamar laughed and said; "Therefore, when you come up
to Jerusalem to celebrate the Feast of Weeks, you will turn
aside into my father's house and a door of hope will be opened (82)

for you there, that you may glorify yourself among the heroes, the men of war, or be honoured among the disciples of the Prophets, the learned men of God, who regale themselves upon the largesse of my father's house. There, you will understand my riddle, and I will understand what you say to me. See, I charge you by the rees and by the hinds of the field to ⁸³~~(81)~~ fulfil my desire, and you will rejoice in much peace. But, remember Tamar, who will wait for you, open-eyed, and who will never forget Amnon."

She was still speaking when Maacha, her maid, came looking for her. She trembled when she saw the carcass of the lion, and Tamar told her of the rescue the shepherd had performed on her behalf; and Maacha said; "Was it not your own fault that this happened to you?"

Tamar made her swear not to give a bad account of her to ⁽⁸⁴⁾ her father but to tell him that this youth had delivered her from death. Maacha who hoped to get for herself, what Tamar wanted, was glad when she heard that Tamar wished to bring him under the shadow of her roof. So they walked away together to return to Abishi's house. Amnon spread out the lion's skin to make a saddle for his mule from it; and Tamar glanced back for a few moments.

One day Utz came to the sheep in his pasture and found Amnon deep in thought, sitting and looking upon a rose that ⁽⁸⁵⁾ had wilted in the strong heat of the sun and speaking these words; "How beautiful you were, O tender and gentle rose, when the dawning of the day broke upon you, the time when your ⁽⁸⁶⁾ cup is filled from the dew of heaven; the tall trees look at you and are envious. How beautiful you are, gentle one, to the eye of the beholders when the morning shines its light on you, and the dewdrops glisten in your goblet. So you drank and so you sparkled until noon, but lo, the firey heat struck you, dried the dew of heaven inside you and your face is pale."

"What ails you, Amnon?" Utz asked him. "Here, for several days I have noticed you behaving strangely. You have changed

your face and your behaviour is erratic so that I do not (87)
 recognise you. In the darkneses of the forest you enjoy
 sitting like a lonely bird, and you pant like the hart after
 every stream of water. From the moment that the sun shines
 on the meadows until the day departs, you jump from mountain to
 hill, and from hill to valley, without knowing what you are
 seeking. When I leave the flock in your hands, lo, the sheep (88)
 of our pasture scatter to seek the grass, wandering to every
 side and corner, and you pay no attention to them, for your
 heart muses on dreams and your mouth utters fine words; they
 are riddles to me."

"Listen, now, Utz," answered Amnon, "listen, I pray, to
 the wonders that I have to tell. You know Tamar, about whom
 I myself agreed not to speak, I delivered her from the (89)
 attacking lion that our shepherds pursued so hotly, (Its
 carcase is hidden there, in the thicket.), and Tamar pressed
 me most kindly to live in the shadow of her father's roof. So
 I skip for joy when I recall the honour, and after that,
 Tamar speaks of marrying me."

Utz was very astonished when he heard this and he said;
 "You did this and told no one? I am sorry for you, Amnon! Will
 you fly after the stork into the heavens? Will you run after
 the deer on to the highest hills? Forget this, and so forget
 trouble and sorrow."

Utz told this to Abishi, and he was amazed and frightened.
 He sent Amnon to Bosrah, to buy sheep there. Jedidiah sent for
 him, but they told him that he was at Bosrah.

Chapter five.

Tamen, on Jedidiah, his father's instructions, went to
 Sitri, to the Carmel, he greeted him with joy. It happened (90)
 one day when they went up early to the vineyards together,
 that the morning shed its brightness over the glory of the
 Carmel, and shouted and triumphed in the vineyards. The men
 and women picking the grapes burst out singing and sang altogether

choruses to the wine and songs of love.

Tamen came to the choicest of his vineyards with his three servants and said to them; "See that each branch is bound with a thread of reed as a sign that it is hallowed, and you will make an offering of its fruit only, for the first fruits from the best, are the priests by right. Look there, a fruitful vine sends forth its shoots in a hollow and its branches over a hillock, such an abundance of blessing is revealed before the eyes of the beholders. Its branches are bent under the weight of their clusters and its vines have ripened full of the pure blood of the grape. How pleasant they were at their budding, like the emerald in the brightness of the reddishness of red wine. Over there figs and pomegranates, full of juice, peep out from between fresh leaves that cover them. Lo, they seem to me, as if they beg me to offer them as a gift to the Holy Place; surely theirs is the privilege of the first fruit. Their wine and their juice should be for those who sit before God. Over there is the delightful produce of the olive tree, all of it fat and rich and full of oil; its drink offering sweet to God who empties his blessing onto our land."

Tamen turned to those who were gathering and said; "Take care to leave the gleanings. Eat as many grapes as you want but do not deny them to the sorrowful of spirit and the bitter of soul, who come hither to forget their poverty and labour. Do not drive them away and do not rebuke them, for who knows what time may bring. Perhaps our sons and daughters too, will go hungry and thirsty to seek their food in fields and vineyards that are not their own. Leave them the gleanings for they are the tribute which we offer to God who sends forth his blessing over us."

The hands of the men and women gatherers performed their tasks faithfully. Their mouths were full of joy and their lips of merriment. Boys and girls emptied the baskets filled with clusters into the barrels, and men lifted them on to their shoulders to carry them to the wine presses. Noon came and the

hands of the men and women gatherers were weary. They stretched themselves out in every corner of the vineyard to laugh and refresh themselves with play that makes the heart merry. Lo, here a youth is climbing a palm tree. His hands seize its boughs, but his feet stumble for there is no foothold, he falls to the ground to be laughed at. There, a maid runs after a youth who has spoken teasing words in her ear, and in her hand is a cluster with which to smack him. She comes up to him, presses the bunch on to his cheek and lo, his face is dyed purple, while the onlookers laugh loudly at him. In this way they are noisy and run to and fro, until they are to eat at noon.

Tamen walked around here and there in the vineyards, and among the branches of the vines was a maiden collecting the gleanings and paying no attention to the running about of the young people or to their noisy play. If she did laugh a little it passed across her red lips like a light breeze over the rose of the Sharon, and added to the glory of her beauty and the fairness of her face; but the laugh has hardly passed when a solemn spirit, full of beauty and glory, looked out once more from her dovelike eyes.

Tamen stood and stared at her, unable to take his eyes off her for an instant or to move from the spot. He sighed and said to himself; "Lo, that a treasure like this should, in so pleasant a place, fall to the lot of a son of the poorest (91) of the people, while for me God has destined honour, riches, and the daughter of a nobleman of Judah. Give all these, O God, to whom You will; give honour to the rulers, riches to the generous, the daughter of a nobleman of Judah to those who love fine clothes, of silk and embroidery; but, give me this maiden whom I would not exchange for the daughter of a king. Give me a portion of a field and a vineyard on your broad earth and a little hut in which to dwell with this one alone - and I would be the happiest in the land."

He still stood talking to himself, and before he has asked the girl her name and that of her parents; one of his servants

came and besought him, on behalf of the husbandmen and the gatherers, to go to them; for the men would not sit down to eat before Tamen had blessed the bread and wine, and before they have blessed him in God's name.

Tamen ~~went~~ to them and did as they asked. He returned to the place where he had been, but the girl was not there. He sought her throughout the garden but he did not find her. He looked for her again on the next day, in all the vineyards, but did not find her. Tamen was very upset, and a third day passed for him in a like manner, with his soul still sad.

It happened on the fourth day, as Tamen and two of his servants went to hunt game at the top of the Carmel, that a beautiful stag ran by with outstretched neck, as if it was showing off the high antlers which encircled its head like a crown, setting it up as king of the forest. The sound of the men's footsteps had frightened it from its resting place, in outrage it passed by and fled along the crooked and twisted paths, to save itself, and confuse its pursuers. It ran, glancing back, but instead of going out into the open plain, it went into the thickets of the forest.

Tamen told his servants to go towards the valley of the forest of the Carmel, while he walked about quietly; but he strayed from the path, so he shouted out loudly to his servants, to bring them back, but there was no sound nor answer. He continued to wander, not knowing whether it was to the right or to the left, when afar off his eyes noticed that there were white garments fluttering. He quickened his pace like the hinds, and hastened to run towards them.

It so happened that when he reached the place, there was the maiden whom he had seen in his vineyard. She was the very one, looking like the morning among the darkneses of the thickets of the forest. She was walking round about near her hut that was built in a crack in the rock, but when she saw Tamen, she drew back and trembled.

Tamen said to her; "Do not be afraid, my pretty one! There is only one thing I ask of you, since God has chanced to

bring you before me; return to me that which you took from me."

"Do not, I beg you, sir," the girl answered him with tears on her cheek, "do not set upon me a sin like this; far be it from your maidservant to take anything that is not hers! I went to my lord's vineyards for four days; I did not eat your clusters and nothing stuck to my hand; only the gleanings of the grapes, for the grape-gleanings of the vintage, and the leavings of the wheat-harvest are the sole sustenance of your maidservant and her mother."

"And who is your mother?" Tamen went on to ask, "and what is your father's tribe and his thousand?"

"My mother is a Philistine," answered the maid, "and I do not know my father, but my thousand is known to my mother."

Tamen asked the whereabouts of her mother's dwelling and the girl said to him; "Here it is in the hut that is built in this crack in the rock; and my mother is away, but will return in three days. Tell me, sir, why did you frighten me like this, and beseech me to return to you what I never took."

Then Tamen said, "You have taken much from me, much, to which great riches are not to be compared. Return to me, O loving hind, sleep for my eyes and rest for my soul; for (92) these both have fled from me from the moment I saw you."

The maid was very confused at his manner of speaking, for she did not understand the meaning of his words. So she said to Tamen; "And what did you see in your maidservant?"

"The world and the fulness thereof," Tamen answered her. Then he took his ring from his hand, gave it to her, and said; "Tell me your name."

The maid said; "The people of hereabouts call me Rose."

Tamen said to her; "Your name becomes you, and as for you, you should know, gentle Rose, that just as the sapphire that is set in this ring, so your lovely looks are engraved on my heart; and one of these two things will happen to me - (93) either I will raise you to live with me in an ivory palace, or I will come down to dwell with you in this hut."

The maid stood wondering and staring at Tamen, not understanding his words, and she said to him; "How good you are, sir, and how precious your kindness; but I live here with my mother and the place is too small for you to live with us; besides why should you leave a delightful palace to dwell in a place where there is no one? Only, come here, sir, in another three days and my mother will attend to your desire; as for me, I do not know what to do."

So Tamen said to her; "Just as you say, gentle lady, I will speak with your mother; and now show me, I pray, the way in and out of this place."

Rose showed him a path along which to go to Sitri's. He left her and returned to his house, but he himself waited with unclosing eyes for the third day.

Sitri made ready the first fruits of the grape harvest on the second day and hurried Tamen to take them to Jerusalem. They put the choicest of all the fruit in baskets of silver and gold and hung round about them young pigeons and doves. They loaded the baskets on to the sides of young asses, and rose early in the morning to make the journey. An ox with horns and hooves went in front, honoured by the glory of its horns which were plated with gold, and wearing a circlet of olive leaves which ^{peeped} ~~peeped~~ out like a coronet on its head; to show that it is the king over all the beasts of the field. There it does so much for it has within itself aid for mankind, in order to open the soil and break behind it the clods in the valleys. Now, after its heavy labour is finished, it calls farewell to the hills and valleys from which it has brought forth produce in abundance; food, but not with which to satisfy itself. Its road is to Jerusalem, there it will give its fat and blood to the men of God, and from its flesh delicacies for its masters.

Tamen spoke to his servants when he was but a little distance from the Carmel, saying; "Continue on your journey, but drive slowly. I have to go back to the Carmel for I still have something there; but by evening I will return to you."

Tamen rode on his horse, as on a swift cloud, to reach Rose's dwelling. But it happened that when he came there, alas, what he sought he did not find; only an old woman who gave him the sapphire stone which had been set in his ring and said to him; "This is what the Philistine woman who dwelt here says to you about Rose, her daughter; 'The sapphire is prised from the ring and no amount of mighty strength will join it to it.'"

Tamen clapped his hands and said; "Where did the two women go? Tell me, I pray, and anything you ask, I will give you."

But the old woman said to him; "I am like you, I do not know where they went, only the words which the Philistine woman put in my mouth. Those I have told you; and this she also told me, that she will not return to this place."

Tamen returned to his servants deeply depressed and his spirit gnawed within him, not knowing how to explain the matter. He went after his servants, caught up with them and together they journeyed until they came to Jerusalem.

Jedidiah met the first fruits with the basket according to the custom. Tamen was moody and displeased, but did not tell his parents what grieved him.

Chapter six

On the fourteenth day of the month of Tishri, Tamar was looking out from the window of her room which faced on to the street of the East; her hand was stretched out to the stranger, the poor, the orphan, and the widow, to give them gifts of silver, alms for the days of the feast. Then she would send them to her father's granaries and winepresses, where Zimri and Tamen had set out portions of corn, wine, and oil for them.

Tirsah came into her room and behind her was one of the menservants of the household carrying five changes of dress and suits of apparel, which she had ordered to be made ready for Amnon, the shepherd who had saved the life of her daughter, Tamar.

She said to Tamar; "Did you not tell me, my daughter, that the figure and height of the youth from Bethlehem are similar to those of this youth. He has tried on these suits of apparel and they are his size; so, they will be laid by and (96) kept in your room until the youth comes here, when they will be his."

Then Tirsah said to the boy; "Take the thirty new coats and bring them to the disciples of the Prophets, and will you tell them that they are to eat with us tomorrow at noon?"

Tirsah went out, Tamar took the five changes of dress which were for Amnon, the beloved of her heart, and put them in the chest. Then she returned to the righteous work which she did willingly until midday, both with her hands and with friendly remarks from her lips. (97)

Asrikam came to her room and said to her; "Such charitable work is not suitable for soft and gentle hands; do you think it such a small matter to give gifts from your hands to the poor, that you do not also withhold your speech from all these disreputable men, the despised of the people?"

"Only tell me, I pray, Asrikam," answered Tamar, "who made these meedy ones a curse and a reviling; and why do you hate their like? Perhaps their poverty ~~and lack of~~ stems from their very perfection. If a man hardens his heart against them, it is like a flint inside him."

"The bread of idleness is sweet to them," answered Asrikam, "they are idle and so they are poor, for a man whose hands refuse to labour, has a mouth that does not want to eat very much. Therefore I ordered Achan, the steward of my household, to give them sufficient for their need and to beat them seven times for their laziness. His hands carried out the good work and by this I strengthened and encouraged their arm (98) for labour, so that many of them ceased to knock at my doors."

"Surely," answered Tamar, "the needy stopped knocking at your doors because the entrance to your house was like that of a cockatrice's den to them; but, would that these unfortunates had opened their lips to answer you back, then they would (99)

have replied and spoken to you saying; 'Tell us pray, Asrikam, how do we differ from you, that you say we are idle, and perhaps you will tell us now, mighty toiler, what are your labours, and what is your salvation and purpose from the riches with which God has favoured you? Is it to raise yourself delicately (100) in pleasure and softness at a table full of fat, to move your hand to your mouth and your teeth between your lips; are these all your labours? Set upon us a labour like this also and we will not go about starving." (101)

"Do not, I pray, Tamar, be a spokesman for the despised poor, and say these hard things to a nobleman of Judah, the nobleman of your youth."

So Tamar said to him; "Forgive me, I pray, Asrikam, but let me ask you why you have now hastened to my father's house before the feast has arrived, is it to pick quarrels with me?" (102)

But Asrikam said to her; "Because I found no pleasure in my house at this time, so I came to you to see if your looks were favourable towards me and what you had to say. But lo, what I hoped for I have neither seen nor heard; indeed you yourself know well that you are fair of form, therefore you trust in your beauty and know that I will not reply to your reproofs. Now tell me, you whom my soul loves, when shall I find favour in your eyes?"

Tamar said; "When you hate me!"

Asrikam's face looked displeased and he said; "Who will give me strength of heart to loosen the bounds of my love for you and let my fetters dissolve."

So Tamar said to him; "Are you not bound by the sight of your eyes, and indeed, would that you did examine me by the hearing of your ears and not by the sight of your eyes, then your bounds would be loosened when they smelt the fire of your anger."

But Asrikam said; "I have no anger, for the sight of my eyes stops me from being angry with you; if only I was wroth with you, then I would now have answered you sevenfold for the reproach

with which you have reviled me."

Tamar answered him with a sigh saying; "I will entreat you, O nobleman of Judah, if now I have found favour in your eyes, leave me alone, for this time your honour is too heavy for me and my soul seeks rest."

So Asrikam said to her; "Is it not so that from the day I knew you, you have always made me cross, but surely this (103) past five months, from the day you escaped from the lion, a perverseness has got inside you from the fear of what befell you. Lo, you are withdrawn and rebellious like the wild asses of the wilderness."

"If so," Tamar answered him, "if so, leave me alone and I will sit desolate like a wild ass, quite solitary and by itself."

So Asrikam left her, his temper getting hotter, and went out from before her.

Tamar said; "How long will this one, the least of men (104) weary me? May He who sets an end to darkness, set an end to Asrikam's love for me."

Asrikam had gone and Tamar remained alone in her room, ill-tempered and moody. She sat looking out through the window on to the street of the East. The sun was sinking in the west, while from it shafts of gold danced over David's Tower, (105) and beams of light, sparks of fire, like lightning, (106) glisten, reflecting from the various shields which hang upon it. It was a sight quite delightful to the eye.

The streets of Zion hum with a multitude, townsmen and those who have come for the festival from other cities, fill them to overflowing. Each man stops his labour and sets his steps towards his home to make merry with his wives and his household on the night that He has sanctified for the Feast of Tabernacles.

As for Tamar, sad in spirit her eyes gazing ahead, she looks on to the scene before her, but her soul longs for the vision of her mind. The door turns on its hinges, but she does not hear. Maacha, her maid, comes even nearer to her but she does not notice.

So Maacha said to her; "What ails you, my lady, that you are moody at a time when every face shines? Lo, your thoughts are wandering to far off places."

"No," answered Tamar, "no, my thoughts are not wandering to far off places, but they are borne between heaven and earth, between Amnon and Asrikam. I have been standing here on watch from morning until the shadows fled, looking out with wide (107) open eyes to see Amnon turn aside into my father's house, as he promised me in Bethlehem. Now, my eyes look upon a great moving crowd, those who have come for the festival from other cities, wander in their thousands in our streets, but I do not know Amnon's whereabouts. Lo, the sun has gone down and yet he has not come to our house; who knows, perhaps something has happened to him. I know from the mouth of a passerby that ten days ago he left Bosrah, to return to his home. Maybe an accident has befallen him on the road, for he was leading flocks from Bosrah. My spirit but moves over the surface of thoughts too deep to search out. Thoughts which come back (108) to me but for a few moments, while I muse about him; and so my spirit is vexed and my heart frets."

The day turned and night fell, the night of the sanctification of the feast. Men betook themselves out from their houses and (109) and palaces to settle into the tabernacles, and each man called out to his neighbour; 'A holy convocation'. The assemblies of nobles and lords meet with shining faces, and great crowds come together for wine and strong drink. Among this gathering of men there is gladness and the sounds of rejoicing. The city of God shouted for joy and was glad. But Tamar grieved for Amnon who was not there; in sorrow and sadness she climbed onto her bed and slept a disturbed sleep.

The sun rose over the earth and sent its rays through the windows, their bright glitterings struggle together, playing around the curtains of purple, the hangings that encircle Tamar's bed, cutting off the light of the morning from the privacy within it in order to prevent its brightness from

entering on to the tender and gentle one to wake her from her sleep.

In the darkness of her hiding place, the dreams and morning visions which jostle against each other still move over her sleeping spirit, and on their beautiful wings hover over her waking soul which delights in them. All the dreams of the night and its visions will be cleansed in the morning light from the dross of vain and foolish things. Some of them will (110) take themselves off like birds flying away and be forgotten; but some of them will be captured in their flight and held in the heart, causing the lips of those that sleep to speak. (111)

Tamar awoke with the name of Amnon on her lips, for in the dream she spoke of him; but this likeness did not satisfy her when she woke. (112)

Maacha, her maid, drew near to her softly and said; "Wake up and stir yourself now, my lady, for today's feast is unto the Lord. Get up, deck yourself with ornaments and we will go to look upon God's loveliness on the holy mountain to rejoice in the joy of his people. Lo, the herds have gone forth from the stalls and the flocks from the pens, for the peace offerings and sacrifices. Hurry, I pray, my lady!"

As she said this she drew back the hangings and a light shone on Tamar's face. Tamar rose, put on her best clothes, and decked herself with her jewellery. Then she went out with Maacha, her maid, to ascend the mountain of God's house to see the great crowd there; the people of the God of Abraham, who have come to appear before the Lord God of hosts. Then from all directions great crowds flowed towards God's mountain, flocks and herds aplenty are driven after them for sacrifices and peace offerings. Tamar and Maacha cross over by the bridge that goes from the range of hills of Mount Zion to Mount Moriah. It is the one that Solomon built and by which he went up from his palace to God's house. From that spot the festive crowd is seen passing over in a multitude and going in company towards the house of God with the sounds of rejoicing and thanksgiving.

Tamar said; "Amnon, my chosen one, is finer than all these thousands! Would that I knew that I would find him in this crowd! But what should I say? If he were here in Zion, then he would have come to my father's house last night, for he is not the one to go back on his word." So, when she reached the mountain of God's house, she bowed down on her knees and said; "May God send help from the holy place, in the greatness of Your mercy, shield Amnon, I pray, and let not evil befall him wherever he may be. Do You not know his pure heart? Pour on him I pray, Your lovingkindness and surround him with favour."

Tamar walked about with Maacha, her maid, on the holy mountain, and after that she went back home.

Jedidiah's household servants brought the flesh of the slaughtered peace offerings to prepare the midday meal for the guests. Tamar said to Tirsah, her mother; "Let me partake of some delicacies and pomegranate juice, and afterwards may I go with Maacha through the markets and streets to look among the visitors from other cities who have come for the feast, and I will return at noon."

So Tirsah said to her; "You may do so, my daughter, do not be late, but why is it that the youth from Bethlehem has not come to our house?"

Tamar said to her; "I too, know no reason, for he is not her a story-teller, nor would he lie."

Maacha brought Tamar some refreshment, she ate, and after that went with Maacha round the market places and streets. Her eyes looked to every side and into every corner, maybe Amnon would chance before her; and so she loitered about until noon. Maacha hurried her to return home, for she said that it had reached noontide, which could be seen by the shadow of the sundial of Ahaz.

Tamar sighed and said; "Come, we may as well go back, for what I was seeking I have not found."

Amnon looked for Jedidiah's house and came there when Tamar was walking about in the streets looking for him. It happened

that when he came to the house, Jedidiah asked him; "Whose son are you, young man?"

Amnon said to him; "I am the shepherd with the flock of Abishi, your overseer, and Tamar, my lord's daughter, charged me to call here when I came to appear before the Lord, so, today your servant has obeyed her command."

Jedidiah looked at him and said; "Is your name Amnon?"

The youth said to him; "Amnon, is the name of your servant."

"Are you the one who saved my daughter from the attacking lion?" Jedidiah went on to ask him.

"God put it into the power of the hand of your servant," Amnon answered him with gracious humility.

"May God favour you, my son!" said Jedidiah, "and may you become a man honoured in Zion. Lo, your action was on my behalf, and I will return to you according to what your hand has earned." Jedidiah presented him to Tirsah, his wife, (114) and to Tamen, his son, and he said; "Here is Amnon, the shepherd, who saved Tamar, our daughter."

Tirsah greeted him warmly and said; "You are blessed, O pleasant youth, and dear to the Lord, for you saved the life of our daughter when she was about to fall as a prey. So we will rejoice doubly today, and you should know, that there is a reward for your action."

Amnon answered humbly; "Lo, my reward may be for me, but my action was from the Lord."

Tirsah said then; "Take off the shepherd's garments, Amnon, and put on the fine clothes which I made ready for you last night; for you will no longer be called a shepherd, now that you have come under the shadow of our roof."

Tirsah spoke to her servants and they took him to an inner room where they washed him and annointed his flesh with oil of myrrh. They changed his clothes, and brought him to the house, his dress glorious and his appearance most fine. Tamen's soul cleaved to him greatly.

Jedidiah said to him; "Stay here with Tamen, my son, until

I return and you will eat with us at noon."

Jedidiah departed, Tamen brought Amnon to Tamar's room and said to him; "In a little while Tamar will come, but she will not recognise the one who saved her life, for the fine clothes have altered your appearance. How splendidly they become you!" Tamen was very pleased with him and did not take his eyes off him while he spoke to him. They were still talking, when Tamar with her mother, Tirsah, holding her hand, came into the room and Maacha behind them. When Tamar saw Amnon, so handsome in his finery, she blushed and her heart beat faster. She struggled to hide the joy of her heart from the eyes of the onlookers, so she said; "Hurrah, my eye has seen the one who saved my life under the shadow of my roof!"

Amnon rose and stood before her. His heart almost fainted. Then Tamar said to him; "You have kept your word, you have a faithful spirit, and see, now, that it was not to those that forget a good deed, that you did a kindness."

Tirsah said to him; "Many good things are stored up for those who do good, and instead of your living as you have done in the resting places of flocks, you will dwell from now on, in the homes of princes."

Tamen, whose eyes could not get their fill of looking at Amnon's glory, spoke into the ear of Tirsah, his mother, saying; "See, I pray, my mother, how the appearance of this youth is like that of the one Hananiel, your father, saw in the dreams by the river Chebar; there is not a thing missing in him."

"What did Tamen say?" Tamar asked her mother.

"A silly thing, a worthless remark," answered Tirsah, but nevertheless she could not mistake his signs, but kept it to herself.

Tamar's apartment had a ceiling of cedar and was painted with vermillion; its windows on one side looked towards the street of the East, and on the other they opened on to a delightful garden, where trees of myrrh, camphire with spikenard, spread their branches around and wafted their scent into the room, so

that it was scented with myrrh and all the finest perfumes. But, there, outside the window which looked to the street of the East, a man was standing and speaking. Tamen drew near to the window, and saw a man, old in years, who was reeling and swaying, unable to stand on his feet. The look of his face, as red as crimson, gave him away, for that flush of redness came from within.

Tamen said to him; "What is your name and where are you from?"

The man said; "Your servant is from Hebron."

So Tamen said; "Perhaps you are from the sons of Anak, the giant, those who live in Keriath Arba, the same city as Hebron; for you have drunk wine like a giant, and your drinking is a disgrace to you."

Then the man said; "Surely wine is good for a bitter person like me, and I did not get my drunkenness from the sons of Zion."

Tirsah also came near to the window while he was speaking and she said to the man; "What do you want here, drunkard, why do you open your mouth so wide outside, come into the house and say your piece."

The man said; "Do not look at me so, my lady, I may reel and sway like a drunkard, but my eyesight is still with me, and I see my benefactor under the shadow of your roof. Your servant came up from Hebron, in the name of the God of Zion, and it happened that while I was on the road some brigands met me; they wanted for themselves, my herd, my flocks, and the gift of my hand that I had loaded on them, proportionate to the amount with which God had blessed me. I stood up to them, but when I saw that I was not able for them, then I said; 'May darkness take them, they will take all that I have and my life will be forfeit.' The brigands stripped me bare and set me down like an empty vessel. Tell me, I pray, my lady, may a man appear empty handed before the Lord God, even though coming to Jerusalem with an empty self? For hungry and thirsty, yesterday I came to the gates of Zion, and behold, a city full of bustle, and myself empty. Is not this a disgrace? Alas for the disgrace of

hunger, who is able to bear it? I entreated the rich men to fill my hungry self and to cover my nakedness; not one of them turned towards me, for they value a man according to the worth of his garments. I met the sons of the nobles, as for them, they asked demonstrations from me, that I pierce my belly to show them my empty bowels! 'That is why your Maker will not pity you,' I said to them, and I went on with a bitter spirit. Then I saw this youth with the beautiful eyes, and at once both my belly and loin blessed him, for he gave me a robe for my skin, as well as bread, wine, and flesh, for the days of the feast. But, after he had done this righteous deed, he slipped away from me, to my sorrow. As for myself, I thought about all he had done and his acts of charity, so that no sleep came to my eyes the whole night long."

"If he is not one of the Lord's angels," I said to myself, 'I will get up early in the morning and look for him among the largest crowds; I will move about, through the city and the people, the town and its inhabitants, until I find him.' I have done what I said I would; I have put the city and its contents as if through a seive this morning. I went up to the mountain of God's house and there, hurrah, my eyes beheld him! I went up to him, my spirit full of blessings, I tried to bless him for the charity he had shown me, but he treated me as a stranger, and did not know me. I seized him, clasped him in my arms, but he laughed at me and said; 'Leave me alone and let me go, for I am not the man you seek.' Perhaps my eyes had made a mistake, but nevertheless I watched his steps, I did not take my eyes off him, and I followed him from afar, until I came to this house. Now, judge, I pray, my lady, between me and this youth, for I will not move from here until he takes upon himself a blessing from me."

Tirsah laughed at Amnon and said; "Come hither generous youth and take a blessing from the one you blessed."

Amnon came up to the window and said to the man; "Put away your wine, you strange man, for you are mistaken because of it."

The man said; "Therefore swear to me by this day that you did me no kindness."

"The man says so," answered Tirsah, Tamen, and Tamar altogether.

Amnon is confused and said to the man; "Come to me tomorrow, my lodging is at the Gate of Fishes, in the house of Jimnah the Carmelite."

Then the man said; "Your word is sacred to me, and by the God who dwells in Zion I have sworn, that since you hide your righteousness, I myself, will reveal it, and proclaim your charity in the gates. Are you ashamed of it? May God bless all the nobles of Judah with sons like you, and the city of David will stand forever."

The man stopped speaking and departed. Tirsah and Tamar were amazed to hear about Amnon's righteousness and his generous spirit. Tamen clasped Amnon in his arms and said; "Your actions are wonderful to me, Amnon! My soul loves you greatly, and as a brother and a friend I will walk beside you."

They were still talking when Asrikam came to Tamar's apartment, and the drunken man who was just leaving, came back to the window again and said; "There is the noble's son who turned away my hungry face yesterday when I made supplication to him, and who rebuked me in a fit of temper. He forsook charity and destroyed mercy when it was in his power to support me. He is hard-hearted, let him not come to the homes of the generous."

Asrikam snapped at him and said; "And who asked this member of the common herd to come to the gates of Jerusalem? Do (116) we lack drunkards here? Turn around, go quickly from here, lest I have you shut up by the guards. They will take your wine away from you with rods and teach you to speak to the nobles of Judah with another tongue."

The drunken man said; "We will prepare rods for the hard-hearted, for those who are far away from righteousness, and for our nobles who suffer from fat and overweight, with no humanity at all within them."

Amnon went up to him and said; "Ho, you who are wandering

in wine, stop talking impudence to a son of the nobility."

The drunkard said to him; "Yes, there is a generous spirit within you. Take charge of this nobleman with the rod of your mouth, for he does not belong to the nobles of Judah, but to the cows of Bashan, and to its powerful ones, the possessors of horns." But it happened that the man saw that Asrikam rose to come outside to seize him, so he fled, disappeared, and mingled among the great crowds.

Tamen spoke into Amnon's ear saying; "You should know that this youth is Asrikam, my sister Tamar is intended for him, and I hope that you will be well rewarded for the kindness that you did to his heart's beloved."

Asrikam saw Tamen speaking amiably with Amnon, and he wondered at Tamar who gazed at him fondly with her eyes and showed him kindness. He said to Tirsah; "Whose son is this youth and what is his city?"

So Tirsah said; "Why this is Amnon the Bethlehemite, who saved the life of your heart's beloved from the lion."

"Is this Amnon, the shepherd?" exclaimed Asrikam all astonished.

Tirsah said; "He was a shepherd up to now with the flock of Joram, your father."

So Asrikam said; "I was very pleased with the strength of his hands, because, on account of it my flocks will not be visited and he will guard them from wild beasts; therefore he can rely on me, for I will reward him well for his labour and I will also deal generously with him because of the kindness that he has done to Tamar - he will be my chief shepherd. But all the same I notice something strange about him; for though he is a shepherd, he is dressed in fine clothes like one of the rich. Has he wearied of shepherds' pastures after having shown his strength there and the power of his spirit?"

So Tamar said; "Lo, a man does not change his spirit and his soul, but only his clothes, for new ones in accord with the herds among which he finds himself."

"You should say so, Tamar," answered Asrikam angrily, "for

you also have not changed your bad spirit of yesterday. Here, I asked you, why do shepherds wear the garments of noblemen and you answered something else."

So Tirsah said; "Maybe Amnon is not of the nobility but, nevertheless God kept a blessing for him, which is greater than that of his parents and family; for he has laid upon him a charitable spirit, strength, and grace. Since you love Tamar, will you not love this youth who has given her both life and kindness?"

Then Asrikam said to Amnon; "Did Abishi not send you to buy flocks at Bosrah, and what sort did you buy, are they fat or lean?"

So Amnon said; "They are goodly, sir, but today is not the time to discuss anything about them, for today is a feast to the Lord."

But Asrikam said; "God will not think this a sin on your part, for sacrifices to God are taken from the herds. And, as for you, strong hearted youth, take courage and be a man, do not be ashamed of your labour; for if you perform your task faithfully, though you be from the least and lowest of the people, rejoice in the strength of your hand and the staunchness of your heart."

"God sees into the heart of man," answered Tamar, "but it is not so with the sons of man, and they are ready to inspect his ancestry, his fortune, his history, his work, and his employment; it is according to these they value him."

So Asrikam said; "Lo, I am a man and not a god, nevertheless I examined your heart and know it; it is not sure of itself, But, before you open your mouth to speak, I see that you want to do battle. It is as I said yesterday, you have another spirit within you, and for myself I do not know where it has come from."

Tirsah saw that their words tended towards the beginning of a quarrel, so she said; "Come now, sirs, into the tabernacle and refresh yourselves with new wine and strong drink until my

husband comes and then, we will eat the midday meal."

But Asrikam said; "As for me, I will not taste anything, until one of the priests comes to tell me that the fifty sacrifices which I have offered up today have all been sacrificed on the altar of the Lord. For how can a man feed himself before his sacrifices has fattened the Lord.?"

Then Tamen said to him; "Lo, you have multiplied the sacrifices to fatten the altar of the Lord, but why did you offer up no peace offerings to feed the priests and the poor of the people?"

So Tamar said; "Who would stretch his hand out towards the disgraced of mankind and the outcasts of the people? If a man stops his hand from working, then his mouth should not want to eat. There is nothing so good as to chastise them seven times for their laziness and thus to strengthen their power for work, so that they shall not continue to knock at our doors."

Tirsah said to her; "What is this that you are saying, my daughter?"

Amnon and Tamen, both wondered also, when they heard her words. But Tamar said; "By my life, it is not from my own mind that I speak like this; but my ear heard this good lesson yesterday from the mouth of an honoured man of the community, on the subject of the despised ones of the people."

While she spoke thus she set her eyes on Asrikam who was nonplussed by her words. They were still silent and looking round at one another when Asrikam's servant came to speak with him; for a horrible thing was happening at his house, and Achan, the steward of his household had sent him to call his master. Asrikam hastened to go home; but it happened, just as he had gone, a second servant of his came to call him as well. So Tirsah stopped him, gave him wine, and he drank. Then she asked him to tell her what it was that was happening at Asrikam's house.

The boy turned here and there and answered saying; "Indeed, here it is obvious to me that today is a feast to the Lord; it is not so in my master's house, where enjoyment of feasts has ceased, and except for the dry bread which I ate today, nothing

has gone into the mouth of your servant. The eyes of my master's servants are open wide, looking to the day your gentle daughter comes to his house, for she may change his ways for the better."

But Tamar spoke into the ears of her brother saying; "That day will not come."

Tirsah urged him to tell her what it was that was happening at his master's house that they had worried him about it; (117) and the boy said; "Do you not know, my lady, that it was the custom of Joram on the occasion of every feast, to prepare a table for four hundred poor men; for the stranger, the orphan, and the widow. But since Asrikam has grown up, he has changed his custom, for he ordered Achan, the steward of his household, to give portions to the poor of the people from his grannary and winepress before the feast comes. But, Achan, he is a wicked and devillish man, and would close his hand tight and give them nothing. So that when the poor came yesterday to seek their share from Achan, he said to them; 'Be off with you and come back towards evening when my master comes to open his treasuries.'"

"But my master did not come home yesterday, and two men came today and they said to Achan; 'In so much as your master denied the wants of the needy and you also closed your palm tightly against the poor of the people, so a time will come and this house will cast off Asrikam and Achan, like the olive tree does its blossom, and it will surely spue you out like a nation that has acted unjustly.' When they had finished saying their piece, a group of poor men surrounded my master's house and cursed his dwelling with a strong curse, so that Achan sent me to call my master. Has not all this been brought upon him by Achan, for this devil has been master over his house . starving the souls of his servants, and those of the poor?"

Then Tirsah said to him; "I pray, do not reveal the shame of your master's house in the gate."

The boy said; "Far be it from me to do a thing like that."

They were still speaking as Asrikam returned, and when he saw his boy, he snarled at him and glared, so the boy left to return home. Then Asrikam spoke to those sitting there with him, saying; "Lo, God has blessed me with great riches but he has given me servants to annoy, wanton ones, fire raisers, and drunkards; from the steward of my household to the youngest of the boys, they are all drunk with wine. Here, from the day I became a man, I have put the charitable duties upon Achan, and well I know, that yesterday he drank more than his fill, and forgot my orders with regard to the poor. For he gave them nothing and their curse was on me. So, the servants of my house will no longer spoil their flesh with wine and fat, but I will make them abstainers from this day forward."

"And I," answered Tamar with a mocking smile, "and I think that they have fulfilled the days of their abstinence all this while, though they have not yet begun them."

Asrikam looked at Tamar quizzically, but they spoke no further, for Jedidiah arrived with thirty of the disciples of the Prophets who were invited to eat with him, and Sitri came also. When he saw Amnon he said to him; "Are you well, my fine youth, is all peaceful at the home of my brother, Abishi?" (118)

Amnon said to him; "There is peace there, my lord."

Jedidiah said; "And why had they not invited Abishi to eat with them at noon."

One of his servants answered; "Lo, he will surely come in a little while."

Tamen who was looking out of the window said; "Here he comes!"

Abishi came into the house and Jedidiah said to him; "What is to be done for the boy whom you raised since he has saved the life of my daughter?"

Abishi said; "I, myself, have guided his spirit and I know that he understands a parable and that culture is preferable to him than any amount of wealth; so therefore, let his tongue learn fine speech that he may sing in the shepherds' pastures the songs of Zion which he loves."

Then Jedidiah said to the young man; "You, yourself, tell me your wish and I will fulfil it."

Amnon said; "If now I have found favour in your eyes, my lord, let me but move among those who stand over there." As he said this he pointed his finger towards the disciples of the Prophets who stood before him.

So Jedidiah said to him; "Lo, you may dwell within my palace from this day onwards and you will be one of those (119) who sit at my table; while you, Disciples of the Prophets, draw this pleasant youth near with your right hand of justice; now let him take of your spirit upon himself; give him good instruction that he may understand a parable, speech that is eloquent and polished, and may he know the Lord."

The disciples of the Prophets answered with one accord and they said; "Since this youth wants us, and goes after the knowledge of God, only good, lovingkindness, and peace will follow him, and he will be praised in the gates of Zion."

So Jedidiah said; "Lo, the table is laid in the tabernacle in the garden, let us go there, I pray, and satisfy ourselves from the good things of the Lord, afterwards we will make conversation."

Chapter seven

Jedidiah's tabernacle was erected in the middle of his pleasant garden among all the lovely sights; round about it was a bed of spices and the trees were interwoven and held together with reed and rush; while boughs of thick trees were cut to cover it. All the guests sat round the table with Jedidiah (120) at their head. They ate and drank and cheered their hearts. Tamar watched through her window, which opened to the garden and her eyelids lifted like the dawning of the day for a (121) few seconds to examine Amnon, (Amnon to whom her life was bound). But she moved her eyes away from Asrikam, (the one whom her soul hated). Asrikam sat at Jedidiah's right and after him Tamen, then Amnon, while after them, Sitri, Abishi, and the

disciples of the Prophets.

Jedidiah said; "How well and how pleasantly have we sat together in a peaceful dwelling place and a safe habitation; so may God always hide us in his tabernacle, that we may be secure in his shadow from fear of Sennachrib, King of Assyria, who has stretched forth his hand to stir up the kingdoms."

One of the disciples of the Prophets said; "Let us only have peace and truth within the house, that we may trust and not fear the hand of Sennachrib which moves outside. But it is a bad business, that Shevna has interferred to destroy the peace (122) in the city of God, for he would divide the minds of the people, and says; 'We have no salvation in the Lord and no safety in his Anointed.' But then, the Lord will surely carry him away and turning violently toss him like a ball to a far off land as he has ^{sa}id through Isaiah, his servant." (123)

So Sitri said; "Why do we fear evil today, when God has spoken of peace to his people and to his pious ones? Come let us sing a song of peace."

Then Jedidiah said; "Amnon, the Bethlehemite, will sing to us from the songs of Zion, for Abishi has told us that his voice is sweet and his speech pleasant."

Amnon said; "I am unworthy to open my mouth before the honoured men of the city, but nevertheless, how can I deny the wish of my lord since I have come under the shadow of his roof. I am for peace, so I will sing."

So he sang as follows;

"A cover of peace, now, over us spread,
God of Zion, shield of our shade,
Just like that day when forth from Egypt we came;
God's help to salvations has raised us,
Let your right hand, O God, wonders teach us,
From your temple above Jerusalem."

"You cursed Ashur in rage, Bel cowered,
Then Zion rejoiced, walls and towers,
Her hills into song burst out altogether;
Peace is God's throne, its glory on high,

Peace his annointed's throne, on earth to lie,

May peace like a shield enwrap us forever."

"A cover of peace, now, over us spread,

With you'wing, Almighty, cover our head,

Take us, raise us, as on the palms of the hands;

May peace, like the olive, flourish at once,

To the briers and thorns, with the quarrelling tongues,

Speak measures of peace, twice over, for our lands."

The disciples of the Prophets, who had listened to his delightful song marvelled at him, and then they spoke. Some said; "He would be honoured among those who chant." While others answered; "If only he were of the tribe of Levi, then his sweet voice would be heard in the courts of God's house, and make the heart rejoice."

Then Jedidiah said; "Would that he was a noble of Judah."

"Would that he was the nobleman of my youth," answered Tamar, but she spoke into the ears of Maacha, her maid.

Asrikam looked enquiringly, because Tamar did not take her eyes off Amnon and his jealousy burned within him; but, he covered his dislike with deceit and he said; "Such fine words as these, Zion produces new every morning, but who pays any heed to them, for they dwell in the city of a great king, and the people within it are princes. God's glory is revealed to them from time to time, and into their ears, its chiefs, nobles, priests, and prophets, each and every one, speak eloquently all day long. It is not like this with the peasants, toilers on the land, and watchers of the flocks, whose ears listen to the lowing of the herds all day, and whose eyes are alert to their movements. So they burn for knowledge of God, nor do they have much idea of the pleasantries of language, therefore we may say of this youth, that he is something new."

Then Sitri answered him saying; "Lo, it is fitting for the child of the city to praise a man who was born there; but perhaps, I, a dweller from the forest and the Carmel, may speak for the right of the shepherds and peasants. But bear with me,

my lords, if I enlarge on the matter."

"Here Asrikam has spoken in our ears words like wounds (124) saying; that the peasants do not know the Lord. With regard to this statement, let me answer him. Indeed honour may lodge in delightful palaces, knowledge of God - in the tents of the righteous, and his glory - in his holy Temple; even so, fear of the Almighty does lodge in the villages, and though they are far from the Lord's house, is not the Lord near in their hearts and mouths, and his hand known to them in every season of the year; at the ploughing, and the harvest; when bread is lacking, and when there is abundance? Sometimes the heavens withhold dew and rain, and the eyes of the country folk are on high, waiting for the munificent rain. that God will give to their land, weary for water. Sometimes, the heavens pour forth and empty on to their soil streams of water from above, new wine that the mountains pour down, while the sound of (125) thanksgiving is heard from the meadows and fields; the ring of the joy of the wheat harvest and the rejoicing of the grape harvest gladden the heart. They heap up the corn and wine, they are filled with the good things of the Lord. They have left the portion for the needy ones of the people."

"But stay in the villages and you will see the inhabitants rising early while yet the stillness of the night hangs over the earth, and the mountains and hills slowly, slowly, remove the web of mist and darkness, the covering of the night, in which they have shrouded themselves. Then the men go out into the fields to their work, and their wives, healthy and pleasant to look at, work with wool and flax, to make clothing for the members of their households. Until from here and there, lo, from the hilltops, which support the skies with their height, the sun looks out with its praise, and to the sound of the birds' singing, the peasant, even he, will send up rejoicing and prayer to the God of his happiness. His prayer will go up like the thick cloud of incense towards the heavens. Then he will return home, and his wife will greet him happily, while sweet-

ness and grace shine from her eyes. They call their children and they eat together of the Lord's bounty."

"But the son of Zion - who is still stretched out on a bed of ivory, twists himself over on to his side like a cake that is turned. The lazy one has hardly risen from his bed, walk-(126) ed about here and there in his room, when he will shout and his servant will come hurrying towards him. He cleans him with soap, and annoints him with oil of myrrh. He will even deck him like an idol, which has no hands to do anything for itself. He brings him a coat, an ephod, a girdle, and a head-dress, but his face is like thunder for he dispises them, and his soul longs for the cloth of Egypt, and her linen which grows by the waters of the Nile. Alas, vanity and petulance!" (127)

"Who will make me a chief and judge in Zion, so that now I might remove the goods of Egypt and Zoar from our boundaries. Are we without any weavers and embroiderers in our land, that we seek raiment and clothes from other lands to cover our nakedness? Can we not warm ourselves from the fleece of our sheep?"

"But the soft and tender one has put on his garments by this time and gone out into the streets of Zion. He has circled the town from the Corner Gate, to the Gate of Benjamin, and from there - to the Water Gate; he has met a group of young men, and they have gone together to a tavern, imbibed, and become drunken, till none of then can stand upright. Do not move through the main thoroughfares! There jealousy hovers and makes a man quarrel with his neighbour, there, a man may not hide himself from a sharp tongue; there, deceit kisses with her mouth but bites with her teeth; there, vengeance burns like the pit! Not so, is the lot of the sons of the villages, who know nothing of ease and softness; while slander, jealousy, and vengeance are strange to them; just as are those who delight in honours, and whose desires are for wealth and riches. So, they flourish in the days of their youth and bear fruit in their old age; they praise God for their inheritance which they think goodly.

And if you set store by these things, then, now, my lords, you will go forth from the city and dwell in the countryside."

Jedidiah said to Sitri; "The somberness of such words is for a day of fast and denial, then you could pour them out at the gate into the ears of the townsmen. Is today not a feast to the Lord? Come let us drink." He poured out wine for the guests and said; "Empty your goblets, and may the Lord likewise empty his blessing on to the inhabitants of both cities and villages!"

The cups went round a second and a third time for the guests and they drank and were merry. Asrikam drank to take away the distress from his mind which had been upset by the doings of that day, and his pride was deeply wounded. Jedidiah said to Asrikam; "I heard tell of the steward of your household saying; that Achan had closed his hand and had not given of his master's wealth to the poor."

Asrikam said; "Have I not rebuked him about this today, and, lo, I am about to send the servants of your house to order him to open his hand to the needy of the people today."

Jedidiah said; "Good, my son! Walk in the path of righteousness like Joram, your father." So Asrikam sent word, despite his wrath and annoyance.

The disciples of the Prophets accepted Amnon and when (128) evening came they blessed Jedidiah and his house and left. Amnon also wanted to leave, but Jedidiah stopped him. Asrikam called to Tamen and Tamar to go with him to his house to make merry with him that night, but Tamar refused. He pressed Tamen who went with him, and Zimri went too. Before Tamen left he said to his father; "Let Amnon stay with us, I beg."

So Jedidiah said to Amnon; "Lo, I will set aside the wall chamber in this garden for you to live in, and I will provide all your needs, only be strong and be a man." He took hold of him and made him stand there before Abishi and Sitri and in the sight of Asrikam and Tamen and said; "Lo, you will have a bed, a chair, a table, a lamp, and a lute and harp to pluck also, (129) for I have heard that you are skilled in playing." (130)

Amnon said; "I am unworthy, sir, of all this kindness."

After that each one went his own way, and Amnon sat in the wall chamber held by the many thoughts within him.

The sound of the festive throng was heard throughout the whole of the happy city. Some of them rejoice on the top of Mount Zion, and some shout aloud in its streets. Young men and girls go out to dance and older ones watch. They rejoice in (131) the Lord and their King, for peace flourished in his days. Oil lamps as abundant as the stars in the heavens, light up the houses of Mount Zion and all its meeting places. The tower of David and those of Ophel and Baha, appear to the eyes as if covered with sapphires. The moon's light shone forth as well with a holy glory, over the city of the God of Zion.

Amnon looked through the window of his room on to all the pleasant sights which he could see on Mount Zion. Tamar passed by in the garden with Maacha, her maid, and when she saw Amnon she sent Maacha, on an excuse, to bring her a cup of pomegranate juice. She drew near to Amnon and said; "Splendid things are spoken of you, pleasant youth, in a dream, a vision of the (132) night! For it was a youth like you, of your description, whom Hananiel saw in his dream; a youth who will raise up his horn in our house. If only the dream of Hananiel, my mother's father, would befall you, then you would act valiently. There is much good in store for you. Now, tell me, I pray, what is your birthplace, for I would know."

Amnon's eyes moistened with tears and he said; "Do not, gentle lady, most fair of women, do not, I pray, tempt my soul with dreams, for what do you see in me that my horn might be raised by it? I am very desolate, for my birthplace is not known even to Abishi, who bought me as a child from a man who was a stranger to him."

Tamar said to him; "Do not, I pray, be sad, for a man's eye sees a lot in you; there are fine looks, strength, and a spirit of charity."

Amnon sighed and said; "Who is the man in all this city who

would reckon my good looks as wealth, and the strength of my heart against the honour of a family name?"

So Tamar said to him; "And who knows, perhaps there is a maiden to be found in this city to whom your love would be better than life, and she would give no thought to the origin of your family."

Tamar could not finish her words, for Maacha returned and told her to go to Tirsah, who was waiting to go out with her into the streets of Zion, and she called to Amnon also, They all went together to enjoy the merriment in the thick of the crowds.

Tamar had learned that his birthplace was hidden, and her hope grew stronger within her, for this was according to the words of Hananiel's dream which said; 'His birthplace is hidden but in the course of the years it will be known.'

Asrikam asked Achan when he came to his house about the matter of his donations to the poor, and he answered him saying; "I opened my hand wide for them as you ordered and I apportioned out to them, corn, wine, and oil in plenty."

He was very angry but he said nothing until Tamen and Zimri had returned home. Then his anger burned against his servants who had made his name stink in Jedidiah's house, so he beat (134) them cruelly; and to Achan he said; "You shall know full well that from this day forward, if I speak to you thus; 'Fill out for this man enough for his needs.'; and you change my word and act according to your mind, then do not expect thanks from me."

So Achan said to him; "Why, my master, do you set me up as a target for the curse of the poor, for you would roll the disgrace of their rebukes from off yourself to fall onto me."

"Ho, despicable slave!" answered Asrikam, "do you not fear your master's anger, for it is strong, and the curse of the poor is no viler than you! As for me, I have spoken once and I will not do so again; so you mark my words, and if not - then you should fear, on the instant, a blow from my hand. Lo, my father brought you up delicately from youth, but my hand will be heavy on you, at the time of old age."

So it befell, since Achan feared his master's anger, he did as he was told from that day forward, and his name became a curse.

The members of Jedidiah's household came home. Some of the lamps were extinguished, and some flickered out, through all Jerusalem's palaces; the noise of the merry-makers ceased, and the crowded city was silent. Only from here and there were the songs of those drunk with wine still heard, and the answering voice of the watch, the city guards who called to each other; "Blessed be the Lord from out of Zion, the One who dwells in Jerusalem, praise ye the Lord, hallelujah!" (136)

Amnon climbed onto his bed to close his eyes, but sleep did not come, for his mind was full of Zion's glory and Tamar's words. His heart mused in fear saying; 'Lo, Tamar is as far from me as the heavens are from the earth; maybe her father will notice my love for her, think of me as a stumbling block in his household, and drive me away with curse and rebuke.' The memory of Asrikam made his flesh creep. He said to himself; 'Alas Tamar is so perfect, so awe-inspiring, it is as if mountains surround her and I fear their height.' He was filled with fancies all night long.

Before the end of the night watches, the eyes of the most observant, those who tremble at the word of the Lord, had opened, but, even then his eyelids did not close. (137)

Tamar did not sleep also, so she went out from her room with Maacha, her maid, at the first watch, and walked with her in the garden. She looked towards the wall chamber where Amnon lived, and there was a light in it. Amnon was plucking on the strings of the harp, and his lips opened with a pleasant sound saying;

"How peaceful and quiet is the shepherd's home,
Why should one leave it to feed on the wind,
Who goes among great ones, astraying may roam,
Ho, hesitant one, speak to your own mind."

"From this hopeless man, look away, gentle one,
Though his heart's afire, his tears aplenty,

Let your face light up for a choice from your own,
 Amnon's a foundling and you're of the gentry."
 "How peaceful and quiet in the shepherds' tents,
 Why have I left them, why feed on the wind,
 Leave Zion, a city for pampered and prince,
 Back to Bethlehem, for there rest you will find."

Chapter eight

Hefer and Bukkiah had grown poor and been brought very low, for the Lord's curse sickened everything they put their hands to from the day that they had lied about the house of Joram. There was no increase in their house and their portion was cursed in the soil. They entreated Matan, the judge, to (138) give them a hand, since they had been brought low after he had sought them out for his purpose; to conspire against Haggith, the woman who had spited him; to bring Joram's treasure to his house; and to tell lies about Naamah.

But Matan said to them; "Lo, nothing of all Joram's treasure is left me, only the misery in my heart, so what then, will I give you for your crime? As far as I am concerned, I have repented doing it, but nevertheless, I will seek bread for you elsewhere; give me a little time." (139)

So one day Matan came to Asrikam and said to him; "Here you sit quietly and at ease in your house, and you do not know that evil confronts you. Hefer and Bukkiah have come and spoken to me saying; 'Alas! We are guilty on Naamah's account, about whom we spoke lies, So here we are, about to tell this to the Elders that they may wipe out her sin, which we falsely made up about her.' Did you yourself, not hear from Achan's (140) mouth, that Naamah was with child when she fled from your father's house, and who knows, perhaps she bore your father, Joram, a son, and he will return and take Tamar, Jedidiah's daughter, from you; for she was promised to Naamah's son from her birth. We will also rend from you half your inheritance, so, now prevent them that you alone and unafraid may (141)

remain on the inheritance of your father, Joram. See now, I am your friend! So I restrained Hefer and Bukkiah from speaking their words in the gate before the Elders; but I was afraid lest their poverty would encourage them, for they are men of bitter spirit, and that they would say; 'As for ourselves, since we are lost, we are lost.' Then they would do as they said and would themselves take their punishment, while half of your inheritance would go to another heir, who would come out from his hiding place."

Asrikam said to Matan; "You have done much for me, and I will never forget your kindness; as for Hefer and Bukkiah, I will satisfy their needs with sufficient for whatever they may lack."

Asrikam did this for Hefer and Bukkiah, and Achan saw that strangers were abundantly supplied from the fat of his son's house, while he, Helah, and ^{the} rest of his children had been sold forever, flesh and bone. He ground his teeth and his heart ~~d~~espaired within him. He wept into the ears of Helah, his wife, and he said; "Cursed be Matan, the devil, who in his rage, urged me to raise the horn of Naval, our son, and to make him ride, a prince over our heads. I am weary of biting my lips, and as for me, I will not restrain myself for long. Even today or tomorrow I may tell him the truth and let come to me what may!" (142)

Helah said to him; "God forbid, Achan, for should but one bitter word pass your lip, then we and our offspring are lost. What now makes you so bold, that you want to flaunt the glory that you are the father of a prince of Judah? Let your heart rejoice in secret."

But Achan said to her; "This nobleman will still teach us with the back of his hand that we may know how we have been cut off! And you should know yourself that if I was not worried about the rest of our offspring, I would not now put a bridle on my tongue."

Achan moaned to Matan about the wickedness of his son who

filled him with disgrace; so Matan said to him; "Lo, the honour of your son shines darkly but if you make a light appear over its darkness then both his disgrace and your wickedness will be revealed together, and you and your wife will be cut off. But if your heart fails because of the disgrace of which you have had full measure instead of honour; would you not be heartened if you knew my pain? For I have more evil and b (144) bitterness than you. There has hardly been a moment since I avenged my insult against Haggith, all that long time ago; my pain is inconsolable whenever I remind myself of it. For I stirred you up to destroy what remained of Joram's house, a man who had acted honourably with me, and to make Naamah flee, she who had never done me any harm. Alas! These things are (145) a fever in my bones, and because of this I go mourning (146) all day long, even at night my bowels afflict me."

"Woe," Achan answered while he smote his hand against his thigh, "what have I done? Would it not have been better for me and my wife to have suffered under Haggith's hand, than that of our cruel son, the serpent, whom I have raised in the house of Joram, my master? My mind is weighed down by the memory (147) of Naamah, his beloved wife, for who knows her end?"

Matan answered him with a broken spirit; "So, Achan, we will set our faces in the dust, we will keep silent, we will be still."

Matan did not speak falsely, for he used to go about like a shadow, and no one knew the bitterness of his soul. Of what use was Joram's treasure to him when he had it hidden in a place where no eye saw it, for he feared to show it. (148)

Amnon moved among the disciples of the Prophets, and all of Jedidiah's household loved him greatly except Zimri, who, however, spoke sweetly and quietly with him; but in his heart he lay in wait, for he had the confidence of Asrikam who had said; "I look on Amnon, the shepherd, as a grieving thorn to me in Jedidiah's house, he may turn Tamar's heart away from me, so advise me what to do."

From then on Zimri kept watch on the behaviour of Amnon and

Tamar, and everything he saw and heard, he told to Asrikam, because he hoped for a reward for his work. Amnon continued to behave wisely. Jedidiah and Tirsah honoured him and (150) showed him kindness, Tamen loved him like a brother, and Tamar longed for him. Jedidiah gave him a lad to serve him whose name was Poorah. Amnon did not want to be among those who ate daily at Jedidiah's table, but only on the first of each month, on the sabbath, as well as on all the festivals of the Lord. On the other days Poorah brought him his meals from Jedidiah's house to the wall chamber in which he lives. Asrikam also came, as a guest, on the first of the months, on the sabbaths, and on the festivals to eat with Jedidiah.

One first of the month, after Amnon had been living at Jedidiah's for three months, the whole of his household were sitting round the table, but this time Amnon came late. It happened that when he came Jedidiah seated him on Tamen's right, while Asrikam sat opposite, with Zimri next to him. Jedidiah said to Amnon; "What was the eloquence of ben Amotz' words today, when he showered them over the residents of Zion? And you, Amnon did you listen attentively to hear (151) and understand every one?"

So Asrikam said; "And which among all the residents of Zion does not understand the words of those who debate at the gates?"

"That is not so," Jedidiah answered him, "every ear does not weigh the words nor does every mind understand a dissertation and follow it, is this not so, Amnon?" (152)

So Amnon spoke, and said; "Indeed, my lord, the words of ben Amotz are high above those that the rest of the seers pour forth concerning the sayings of God; for he has warmed his heart in God's flame, and when he waxes hot, his soul vanishes. It leaves the world and all that fills it, it (153) scorns its crowds and its noise, and his spirit rises on a wing like the eagles. It rises like a bird in its splendour, to the skies; his eyes rove to the ends of the earth, and his

eyelids examine the sons of his people to inspect their actions and look at all their deeds. When he sees the sin of Judah rolling itself like a carcase that is trodden under foot, in the middle of the street, he flies from the heights (154) above, like an eagle swoops on its prey. He carries with him the anger of his God, he shakes, he thunders, he shouts in his mighty voice, and from his mouth he divides the flames of consuming fire, to burn the sin of rebelliousness, and to (155) set alight the iniquity of coveteousness. He is angry but for an instant, and when the storm has passed, a bright mood full of sweetness and grace comes over him. Then his lips drop as the honeycomb, expressions, delightful and comforting, that satisfy the souls of his listeners."

"Sometimes he will set out in front of us the God of hosts, sitting with the cherubim, when he makes his awesome glory appear in the sanctum of his power, while round about him the seraphim, with wings spread wide, are ready to fly wherever the One that is glorious in his holiness will send them. Sometimes he brings us into the council of God, and makes us hear God's judgments and what he, in his holiness, says. Sometimes his spirit carries us to the lands of the surrounding nations, to see there the desolation and destruction, the people's prosperity and their fall. Isaiah visualises the substance for us and the whole sight stands revealed before our eyes, as if they see the image of a mighty people moving along, either by a rod or by kindness, and as if our ears hear the roar of kingdoms howling or wailing. Yes, he is the mightiest of the Prophets, and indeed it is the tongue of the learned that (157) God has given him! The speech from his lips draws the hearts of his listeners after him with the force of the hand. Their spirit and soul are gathered to him and he bends them towards everything he wishes with his abundant teaching."

The ears of those sitting round the table listen attentively to Amnon's resounding words until he has finished; then Jedidiah spoke and said; "Your tongue, Amnon, is the pen of

a ready writer. Indeed may you continue to gain wisdom (158)
and my heart will be glad and I will too."

Tamen said; "Lo, ten thousand ears harken to the words of the head of the Prophets and only one heart in a thousand understands them; while but one eloquent speaker will stand out from among tenathousand."

Asrikam was bowed down by what he had heard and said (159)
nothing.

It so happened that on another festival Jedidiah spoke with Amnon in the hearing of his household saying; "Lo, you saved the life of my daughter from the teeth of the ravenous beast, and if your hand is enough for you, why should my hand stop short from rewarding you well for your kindness? So, now, (160)
be content and take a gift of silver from my hand, what you think I owe, and it will be a redemption price for the life of my daughter. Asrikam also will give you an inheritance of a field and a vineyard, since he sets no riches against the value of my daughter, whom you saved. Take, I pray, and you will make yourself into a household."

Amnon answered him saying; "I have said once, I will not take anything; but may you, my lord, I pray, be a shield for me as you have been up to now, and then my reward is very great."

Amnon's words pleased Tamar greatly and Jedidiah kept (161)
the matter to himself and said nothing more. Thus the autumn passed, Tamar leans on her beloved and Amnon' soul also (162)
panted after Tamar with a hidden love. (163)

It was the first of the month, the month of spring, and Amnon came early to Jedidiah's house. He found Tamen and Tamar there alone, for Jedidiah had not yet returned from the gates, and Tirsan was at her friend's house. Tamar asked Amnon how he was and Amnon said; "I am well, my lady!"

So she said to him; "Then why does your face frown, Amnon?"

Tamen said; "Because his soul is troubled by the hard prophecy which ben Amotz has foretold about Zion, and what is about to befall comes quickly. Sometimes he thinks about the breaches (164)

in the city of David for they are many, and sometimes about the troops of its army for they are few."

Amnon answered him; "Lo, as far as these are concerned, the city of David looks towards a shield, the Lord of hosts is his name, but what about me? You, yourself should know, Tamen, that Zion's army is not so few as you picture."

So Tamen said; "In truth it is many, for the angels of God will come down to muster on Mount Zion and on her hills."

Then Amnon said to him; "If God sees that there is no man, then they will fight for us from heaven as well. But there is no weakness in our hands yet. When Assyria enters our boundaries, then everyone, both small and great, both mean and noble, rises to the need of the land of his birth. Peasants, who till the soil, Cohanim and Levites, who are charged with God's ordinance, craftsmen, judges, who in their office watch over judgment a(165) and righteousness, and the guards, who discipline the people; they are all called upon. They are but lent to their labour and their offices through all the times of peace; but it is not so in the days of confusion, when like a river an enemy overcomes the land of their birth. Then peasants leave their portions of the fields, artisans their work, judges rise from their seats of judgment, and priests go forth from the Temple and altar, - and as one man, comrades, they unite with the men of the army and go to the help of their country to save their annointed one."

"I also have harkened to the burden of the valley of the (166) vision from the moutn of ben Amotz; a voice announcing a great army, as if my ears heard the sound of a trumpet, my soul, the tumult of war. My mind was stirred by the sound of the words of the man of God and my spirit put on strength. Hurrah, I said, I have found my hand; lo, my arm shall rule for me, (167) and draw the **bow** of heroes, while my horse under me, shall swallow the ground. I will join the **cavalry** and perform (168) wonders with my sword and my bow. How wonderous are the hosts of our horsemen and how proua are the hoofbeats of their horses

in the Valley of the King, when it is stirred up by them; their riders like the locust. If only I could be like one of these heroes, I would shed my blood like water and pour it out on (169) to the soil of the land of my birth, the fount of my life; but I am only a youth whose lot in life is lowly and for whom all hope is lost."

"And why, Amnon, do you speak of your hope as despairing?" Tamar asked him, while she held back the tears from her eyes with all her strength of mind. "Why, Amnon, do you not hope? Is not hope better than life?"

"This is of your own choice, Amnon," Tamen answered him, "for why did you refuse to take a gift from our father, sufficient for the redemption price of Tamar's life? You should know yourself, Amnon since you own her life, you have also made a conquest of her heart, beauty, honour, and perhaps even love."

While he said this he laughed at Tamar who said to him; "Get along with you, O examiner of hearts!" Tamar left them and went to her room.

Then Tamen said to Amnon; "As my soul lives, Tamar loves you and thinks of you as a brother, and may I also call you my brother all my life long, and wherever your spirit may go I will go too. I know that our father will fulfil your wish to give you a place and rank among the cavalry, the heroes (170) of the army, and may I also see you win strength and honour. I know that your right hand will work wonders for you so that you will become a chief and great man in Judan. You ought to know for your own sake, my brother, that I too, have lost all hope, and do not look at me like that. Just because I am a son of a prince, all my father's wealth is not sufficient to bring back my soul's tranquility which was stolen from me. It is hidden at the top of the Carmel, for there my eyes beheld a diadem, quite glorious, a living delight; but from there my lovely vision took itself off and in my heart remains a longing and wanderings. But the matter is hidden within me and I will not raise it to my lips. Only you should know, for I love you

with a perfect love, as fine as that which was taken from me and so my soul cleaves to you greatly."

"Hurrah," Amnon answered him, "it is enough for me, I have been given a lot in your father's house, what is wealth to me? Lo, the love of a man for his friend is delightful; for one who has no friend, wastes the days of his lifetime in sorrow and pain; but not so the man whom God has graced with faithful friends, whose words distract and comfort him in times of sorrow, and whose tears are a healing balm for his wounds; and so love is more precious than all wealth."

They were still speaking when Jedidiah arrived and Tirsah also returned just after him. They sent for Asrikam who came as well.

While they were eating Tamen asked his father to speak with the army chiefs to admit Amnon among the horse soldiers, and his father said to him; "I will fulfil his wish this very day."

So it fell out, for Jedidiah gave him an Egyptian horse and Amnon went down to the Valley of the King to train for battle; but all the same, he did not stop from continuing to go up to the gate to seek the nearness of God, and he was prudent in all his ways.

Chapter nine

The winter passed, the first harvest ripened, and Asrikam sent Achan to hire reapers for his fields around Jerusalem. Achan went to the Valley Gate and came to a tucked away corner whose residents were among the poorest of the people; reapers, grapegatherers, and field workers. There he saw a little hut whose walls were sunk into the ground up to the windows. He went up to it and found inside a woman and girl talking to each other, while their hands were busy at the spindle. The (172) woman was refined looking but with a sad expression, while the girl had a lovely appearance and a very beautiful face.

Achan said to them; "May God be with you, my good women!"

They said to him; "May God bless you."

Then Achan said; "Would you care to swing a scythe among the reapers or to gather sheaves after the harvesters; for you are poor women as I can see. Here the harvest has come to delight the hearts of poor men, for winter and the old corn finish together. In just a little while they will harvest the Omer, and the poor people will eat bread, parched corn, (173) and green ears from ~~the~~ the new crop." Achan did not take his eyes off the two women the whole time he was speaking.

The woman said; "We keep to our hut and do not want to go into another's field."

So Achan said; "And how do you support yourselves in Zion?"

The woman said; "From the fruit of our hands, for that is our harvest. See, our hands make shirts and girdles, and their sale gives us a livelihood. We do not eat the bread of idleness, for doing nothing is the beginning of all sin, and sin brings one down to the pit."

Achan said; "Is it not so that you are a widow, and this girl, your daughter? But she is indeed very beautiful, and it is not for her to dwell in a lowly hut, but one of the nobles should see her and take her to his ivory palace."

But the woman said; "Does not the proverb of the ancients(174) state; 'In palaces of ivory, a nest is found for jealousy; but from out the poor man's hut, all iniquity is shut.'"

Achan fixed his gaze on the woman, and his heart jumped, for he recognised Naamah, his mistress, Joram's beloved wife. He made himself strange to her, and went from the hut upset and miserable. He came home and told Helah, his wife, of his confusion and said; "My bowels murmur for Naamah, so tender and (175) delicately brought up, and my senses mourn for the daughter of Joram, our master, who flowers in her poverty like a rose in the wilderness. Woe to us now, to have done so much evil to the house of Joram and no good to ourselves."

Helah was also upset about it when she heard but she said; "Watch yourself lest a hint of the matter should pass your lips and defile the horn of our son into the dust, while our (176)

descendents will be cut off too; put your mouth in the dust and be silent." (177)

But Achan said; "As for myself, I will do this for them, I will buy a shirt or a girdle from them and add to the price from the store of Asrikam's granaries, for all Joram's wealth is theirs."

Helah said; "Do it prudently and be ever watchful, for I fear lest the matter become known to any one and we will be cut off."

It came to pass that when the year came round to the anniversary of Amnon's deliverance of Tamar from the lion, that Jedidiah said he would make a family sacrifice. So he sent to tell Asrikam to come as chief guest of those invited for the morrow. Asrikam sent for Zimri, and when he came spoke to him and said; "I will not hide from you, Zimri, since you are my friend, that the feast which Jedidiah is making to commemorate the strength of Amnon's right hand and the kindness he did Tamar, provokes my anger and my fury. For the shepherd will (178) be decked out tomorrow all proud and high to show off the (179) splendour of his looks before Tamar's eyes."

Zimri said; "In truth Amnon is very magnificent in his soldier's garments, when he wears armour and girds a sword on his thigh, and his warrior's glory will make him seem a hero to Tamar, while all who see him will exclaim over him also; 'How splendid!'"

"No," answered Asrikam angrily, "no, I will not go tomorrow to the feast. I will say that I am ill."

But Zimri said to him; "Here is Amnon, placed like an adversary and a wall of iron between you and Tamar, your soul's desire, and you stop yourself from going near her. Will you clear yourself a path like this - by turning your neck to (180) your enemy? This is not the way! But in truth, only ask the ravenous beasts, I pray, and they will teach you, the lion and the lion's cub - they will train you to lie in wait for your enemies. The lion will crouch, and humble itself when it longs

for slaughter; the lion's cub will sit in hidden places when it thirsts for blood. The ravenous beasts neither howl nor roar in their lairs, so that those who pass by thinking themselves safe fall to the strong ones. Every prudent man (181) and schemer acts like them. Lo, God has given sharp fangs to the beasts, but to man he has given a deceitful tongue, and in truth the fangs of the lion cubs slaughter in thousands but a deceitful tongue in tens of thousands. The teeth of the lions are red with blood, but deceit eats up; its mouth has torn and destroyed, while it has said; 'I have wrought no wrong.' Like the leopard it looks upon wickedness but covers itself in the skin of a simple sheep. Therefore, listen to me and I will teach you wisdom; the law of man in this city is like this, he who wants to live will look out for himself and his way will prosper. This is the plan; to think about evil during the night, but to seek the Law from the cohan's mouth during the day; to bite with the teeth yet to speak peace. And it is thus, you should act with Amnon, your mouth and lips will address him with peace and love, but in your heart you will lie in wait. If within you hatred is burning, you will not show it on the outside; but even~~let~~ your anger drop as a lead inside you, so that the flame should not rise up to your face, and the smoke to your nostril. And if you will act so, you will swallow Amnon, but your hands will be clean."

Asrikam answered him saying; "There is a charm on your lips and spellbinding words come from your mouth; but how will the friendship of Amnon and Tamen be brought to nought, for there is a band forged between them?" (182)

Then Zimri said; "I will draw a bow of deceit against them and shoot them in the darkness. I myself, will be like the dew to Amnon, and make his love and favour grow in the hearts of Tamar and Tamen, so that my praises may flourish like pleasant plants when they are put in, but their fruit will not ripen, since I will secretly arrange the outcome, and it will uproot all the flowers of love and scatter them with a whirlwind from Tamar's heart, all at once like the chaff is scattered from the

threshing floor. I will loosen the threefold cord with a crafty hand and make this one quarrel with the other by means of advice and talebearing; until there shall mount up such a rising of smoke from the three of them that it dims their eyes from seeing the flame that burns in them. But we will keep our (183) secret dark, and let it lighten the way for us. The fishermen spread their nets on a day of cloud and mist as well, when the waters of the river spill out mud and mire."

Asrikam set wine before Zimri, who drank and said; "Lo, the wine is sweet in our mouths, but the hands of many a one are needed for its purpose, those of the planters, vinetenders, grapegatherers, and field workers. Do you follow the sense of my words?"

Asrikam said; "Your words are deep waters and you look to every end, but tell me what you are hinting at."

So Zimri said to him; "Lo, deceit is sweet in our mouths, but the hands of able and crafty men are needed for its purpose, and these will not carry out good advice unless they are filled. See, I pray, my mind is laid bare to you and nothing is covered from you in all my thoughts, may you also open both your mind and your hand to me when a suitable time is found." (184)

Asrikam said to him; "You have spoken weighty words with me today and like a man of substance both my mind and my hands will be open to you from now on, only let your hands put your words into action."

So it happened, on the morrow, that Asrikam washed, annointed his flesh with oil of myhrr, and dressed in fine clothes went to Jedidiah's. He came there in the morning before the guests were gathered, and he entered Tamar's apartment and asked her how she was.

She answered him; "I am well, my lord."

Asrikam said to her; "Has the time not come to call me, my beloved, and not, my lord?"

So Tamar answered him; "By my life, do I still not know how

to speak with you, lo, many times you have wrangled with me, with arguments from your lips, about my denying you honour, so I greeted you today with honour, as befits a nobleman (185) like yourself, and why did it anger you?"

They were still talking when Tamen came in and went up to the window which looked on to the street of the East. He waved his hand and nodded. Tamar also drew near and glanced through the window to see to whom Tamen waved his hand. She looked and there was Amnon splendidly dressed, riding on a spirited horse. (186) He was like a hero, glorious in war, girded with a sword, and clad in armour and helmet, sitting proud and magnificent on the back of his horse which was covered with a lion's skin. His horse appeared as if ready for battle, smoke came from (187) its nostrils and from its mouth a sprinkling of foam; it bellowed in the grandeur of its neighing, stamped its foot, and swallowed and snuffed the dust of the earth. But its rider seized its bridle and held it back with the strength of his hand. He guided it and brought it near to the window through which Tamen and Tamar were looking.

Tamen said to him; "Where is your horse hurrying to take you?"

Amnon said; "To the Valley of the King, for it knows it is the time appointed for it to exercise on the track there with the other horses, its companions."

Then Tamen asked him; "And does its rider not know of his appointment as well? Is today's anniversary not on account of your action? Is your place not set among the guests?"

Then the horse raised itself on its two haunches, raged and tried to run.

Amnon said; "I know the nature of my beast, so I will let my horse run in the Valley of the King, and then return in a little while."

Tamen said; "Your horse is proud of the lion's skin cover which is on its back, and it forgets that it did not get it by itself."

Amnon laughed and eased his horse's bridle, it snuffed the

wind and ran like a hind let loose.

Tamen said within the hearing of Tamar and Asrikam; "How fine Amnon looks, and how pleasant. White and ruddy, dressed (188) like a soldier on the day of battle."

Tamar said; "Would that leadership was given for beauty, for a kingdom befits Amnon now; he is like David, King of Israel."

"Like David when he changed his behaviour," answered Asrikam with a sneer. (189)

Tamar looked on him with reproach and disdain but made him no reply.

Tamen said; "And why is his behaviour not good in your eyes?"

Asrikam said; "Because he changes his behaviour at an instant; for a time he shows himself friendly with the learned men of God, and for a time he joins with those who study war. Because of the frequent changes he will forget his beginning and his end; for he was a shepherd of a flock in the beginning and he will be as one who feeds on the wind in the end; and (190) all his trouble is for nought. If he had taken a gift and a reward from your father's hand, it would have been wise on his part; for what ~~are his beauty, his strength, his music, and the~~ delight of his learning? Will these be a mask for him to cover up the lowness of his family and his poverty?"

Tamen said; "Take heed, Asrikam, of the meaning of your words, and see that you speak at cross purposes. If he was the son of a nobleman of Judah, I would now say that folly and foolishness are fine for him; for what is wisdom to him when he boasts of the honour of his fathers and shows himself off with their riches; but God has denied him these things and given him in their stead; beauty, wisdom, and might, would you despise these gifts of God?"

"I grant he has these three things," Asrikam answered him, "but as for the fourth I do not value it. What does the language of learning do for a person of despised family or what does it add? Lo, all Zion's sons are learned men of God, and her poor boast themselves, sons of the Prophets. They are all

followers of discourses, wanderers in parable and eloquence; they set their mouths in the heavens to drop their word upon nation and man together; they meditate on former generations and tell of the days that were created in the beginning. But, they speak of above, while on the earth they have no support of bread. The heavens are heavens unto the Lord, but a discreet man finds his purpose on earth, which God gave him for a (191) habitation for himself. Ask, I pray, these learned men of God and they will tell you; 'A drink offering is not sweet to the Lord, and he has no desire for sacrifices.' So, I will ask them, even I myself; 'Have you entered into the secret council of God and has he revealed his purpose to you?' Parable and eloquence - they are a labour to me, and polished speech - the tongue of stammerers."

Then Tamen said to him; "If a man would live by your remarks, then the Proverbs of Solomon, those which the men of Hezekiah copy in our time, would be a labour also now, and the Songs of David would be thought the tongue of stammerers."

Tamar who was weary of listening to Asrikam's perversities, which he uttered in self-conceit and the heat of his jealousy, spoke and said; "I am the one to put an end to the subject, is it not well known that from the day on which God confused the language of the whole earth that all men have been different in their tongues, their thoughts, and their deeds. The mind of the wise man propounds knowledge, liberal men speak (192) liberal things, and scorners who chase after the eastwind, will feed on the wind and speak the mischief of their minds. As for Jerusalem is it not filled with all of these as a cage is filled by a bird? So each man then, betakes himself along his own path, he seeks his friend according to his own mind, and every man will reap what he has sown."

Asrikam remembered the good advice that Zimri had given him, and was sorry about the criticisms that he had spoken of Amnon, so he said; "Have I not only been testing you with words, on Amnon's account, I also seek his welfare, and for this, I

wanted to give him a gift and reward so that he could have sat on his inheritance; perhaps I have been wrong, help me to understand my waywardness, Tamar, that I may cure it." (193)

But Tamar said to him; "It is all one to me if your waywardness stays with you, or if you should get rid of it."

They were still talking, when a blustering rain fell on (194) the earth; Asrikam bit his lip, left off his conversation about Amnon, and spoke about the rain which would disturb the reapers from their work in his fields. Tamar was still looking through the window, when Amnon rode by on his horse, which was speeding like the eagle to return to its home, for the rain had prevented it from exercising in the Valley of the King. Soon both Amnon and Zimri came into Tamar's apartment and Zimri only had to look at Asrikam and Tamar to see that they had been quarrelling with each other, so he said to them; "What were you talking about just now?"

Tamen said; "We were debating together, in what way can a man walk a clean road."

Zimri bowed down his head like a bulrush, and let his eyes fall to the ground, he sighed and said; "With what can he who is born of woman cleanse himself? Lo, our sins are as numerous as our hairs; if a man would follow his own heart, then his eyes would go awhoring after them; but not in these things (195) alone, but even by the work of his hands as well, by the steps of his feet, by the word of his lips, and by the taste of his palate, a man may set sin upon his soul."

So Tamen said to him; "And who knows, perhaps even by the scent of his nose a man may sin?"

Then Zimri said; "Is it a laughing matter in your eyes? Only today something like this happened to me, as I came to your father's vineyard, which he has not yet made common, for it (196) has not completed its three years for maturity. The grapes gave off a scent into my nose and it was pleasant to me. Perhaps it is a little one, but it is not good for a man to have to (197) carry even a small sin; if only I was able to atone for this

sin of mine by a burnt offering, why then I would bring two doves for it."

So Tamen said; "If a man would live by Zimri's pronouncement, then the flock would be cut off from the fold and the turtle doves and pigeons would be consumed from their cotes; all (198) the flocks of Kedar would not suffice for guilt offerings, and the beasts of Lebanon would not be enough for a sacrifice. Sin lies on every side, and iniquity and transgression wherever the sole of the foot treads. No, Zimri, your way is not for man, God's angels may walk in it. But will Amnon not speak his piece also; only do not, I pray, Amnon, fence round the way of God with hewn stone, and do not show us the way of the (199) stork in the heavens, for it is on the earth we lie."

Amnon answered simply and graciously saying; "It is not for a human to set a path nor for a man to deliver judgment, so how am I to give my opinion? This time I will be like the (200) ascent to Gur and that opinion which my ears heard from the mouth of Micha, who made me accept it, I will tell you; and this is his word; 'Tell yourself, O man, what is good and what God seeks from you; it is nothing but, just acts, to love kindness, and to walk humbly with your God.'"

Tamen said; "In truth Amnon knows how to chose his words, and so what he does is clear and upright."

Tirsah who had been chatting all this time with the friend who had come to visit with her, came into Tamar's room then and said; "Why are you all gathered here? Come into the house, for here comes my husband with his guests."

They did so and Jedidiah went up with his guests to the house of God where he joyously sacrificed thank offerings. They returned together and on that day they ate, drank, and cheered their hearts. Then, in the afternoon, each man returned to his home, after they had blessed Jedidiah and his household, but Asrikam went back to his house heavy and angry.

Tamen said to Zimri; "Tell us, with what have we sinned today? With the taste of our palate or the scent of our nose?"

So Zimri said to him; "Why do~~a~~ you sin now with the mockery of your lips? Even if laughter is suitable for the very young, it is not for a man like me who is troubled by his sins, and whose eye will surely weep when he remembers his sinful youth and his transgressions."

Jedidiah heard their words, and he sent Zimri to do his work, then he filled his mouth with rebukes and said to Tamen; "Why, my son, will you laugh at a holy man? Will you not learn from his ways, even you, so that you may become wise, See, I pray, how he stands in the house of God with a melting heart and with eyes pouring out tears unto God. The priests who see him praise him, and those who fear God - honour him."

Tamen was ashamed when his father spoke.

Jedidiah went up to the gate to the Elders, and Tamen said to Amnon; "In three days we are leaving the winter house to live in the summer home that we have on the Mount of Olives, and are you prepared to go up there with me this evening?"

Tamar said; "We will all three go up there, for the rain has stopped and the skies are bright."

Asrikam returned home, his anger burning within him. One of his servants told him secretly that Achan had loaded his ass from the finest of the wheat and gone out. Asrikam was fired with rage, but waited until Achan returned, and when he came, Asrikam questioned him saying; "Where then is the gang of thieves to whom you carry off your master's riches?"

Achan was taken aback and greatly confused, so that he could not make him any answer. Asrikam, his temper roused, seized Achan's hair, pulled it out, and struck his cheeks in punishment. Achan's anger got hold of him, and he said; "Ho, Naval, son of despised family, leave me alone lest you lose your life along with me,"

Asrikam shouted to his servants and said; "Bind this disgraceful man and lower him into the pit; take down to him the bread of adversity and the water of affliction, and let him stay there until his soul cries out within him." (201)

Helah drew near to him, for she had been his wet nurse, and

pleaded with him to have pity on her, so that he should turn the fire of his rage away from her husband. Asrikam pushed her away in the heat of his anger and Achan said to her; "These are blows which my own hands prepared for me! As for you, do not press this scoundrel"

The servants bound Achan and took him down to the pit. Asrikam made the servant, who had informed on Achan, steward over (202) his household. Then Asrikam questioned Helah to find out who had taken the wheat from Achan's hands. Helah knew that it was Naamah, who had taken what belonged to her from her husband's hand, but she made out as if she knew nothing in front of Asrikam.

Chapter ten

That pleasant place, the Mount of Olives, was a spot dear to the sons of Zion, and all who enjoyed beauty delighted to shelter in the shade of its refreshing olive trees. Amnon, Tamen, and Tamar went up there towards evening, and Tamar said; "In another three days we will leave the city to reside here, how precious this place is to me!"

Amnon said; "A man's soul is a thing of wonder, for it always loves change. The villagers' souls abhor the quiet resting places and pant after the bustle of the city, in which they (203) reckon to find all the pleasures of men; and the citizens of the town weary of walking about in the crowds of people and of seeing all the chance happenings of men in the town's (204) centre, so their souls long for the peace of the wood and the quiet of the meadows. Therefore, how precious is this place which has united in itself, quiet and society both together! Lo, in the past the surface of the Dead Sea could be seen from this mountain, a picture of desolation to every generation and a symbol of eternal silence; while from that corner, by the sea, (205) the whole of Jerusalem could be seen, a prospect of perfect beauty."

"Have you seen the plain of the Dead Sea?" Tamar asked him.

"I saw it," answered Amnon, "when I returned from Bosrah at the time of the Feast of Weeks. Our fathers have told us, that the land was like a paradise, a Garden of Eden, before God destroyed Sodom and Gamorrah, but from that state it was changed, as if by the fire of the wickedness of those who dwelt in it; and now it is a fearful land, of burning sulphur, brimstone, salt, and burning pitch with its ill-savour rising also. Desolation mourns over it, no flower at all comes up from it, nor do the beasts of the field enjoy it; song (206) birds do not sing out there, while all the birds of the heavens flee from it, even the ravenous beasts tremble and run away from all that wasteland, on which God's curse lies from generation to generation. All of life's movement and sound of turmoil have been gathered up from that salt land, and though the Jordan pours itself into the bosom of the Dead Sea, its tumult ceases and its fish die in it."

Then Tamar said to him; "Look away from a sight of perpetual desolation, and lift your eyes to see the city of God! How delightful are the main centres to those who stand ~~here~~! Look at the glory of the Gate of the East, and see the Water Gate which is so full of noise in the evening, when the water carriers go out to draw water. There is a sound of tumult from the Gate of the Horses, through which the chiefs of Judah and its nobles pass, in carriages, litters, and on swift beasts; as they go up to the mountain of God, their wheels shake and jostle one against another and their hum sounds afar off. O! How pleasant is the noise of chariots from the top of the hills!"

"Indeed", answered Amnon, "a bustling city and full of shoutings! See how many crowds run about in its streets; but, in truth, for all the numerous men with their pomp, what- (207) ever may be their wish or purpose, both are in vain, if they are not with God."

Tamar said to Amnon; "Sing for us, I pray, your song to Zion, while we look from here on the city and all it holds." Amnon did not refuse her request but sang his song, as follows:

"Jerusalem, city strong is ours,
 Zion, place of our holy rites,
 He has chosen you, who rides the stars,
 In you are joined all our delights."

"City, mother, of beauty complete,
 In you, king's pomp and noisy haste,
 Increase, O people, no scandal mar,
 Stand ever planted in pleasant place." (208)

"How lovely here on Mount of Olives,
 Shady trees with fruited boughs,
 From sea, look towards town and people,
 The city's roar and busy crowds."

The song ended, the three stood silent and each mused on the many thoughts within himself. When lo, a pitiful sight appeared before their eyes, and roused them. A preying hawk, with wide spread wings, its mouth agape, and its talons like iron nail(209) nails stuck underneath it, pants and pursues after a pretty dove, whose feathers are covered with silver, and whose weary life has almost gone to the hunter. When they saw this, they shouted at the hawk; the hunter turned round a little, and the dove regained strength. But soon the hawk returned to pursue its prey, the dove made an effort, strengthened its wings, moved and shook itself with all the power left in it, in order to flee from its oppressor towards one of the bushes, or into the clefts of the rock.

Tamen's anger glowed against the hawk, for his bowels yearned greatly towards the dove, so he hastened and gathered stones and ran after the hunter, going quite far off. Amnon did not move from where he stood, his trembling hands took hold of Tamar's as if unaware, and he said; "My dove, my pigeon, you are like the palm tree."

Tamar kept hold of Amnon's hands in hers, and she said; "Was it not your hand that saved me from the lion? May it also deliver me from the hawk that pursues me! Look, I raise my hand to the Holy Oracle, I have been yours from that day (210)

in Bethlehem, but you will still have to save me again from the foot of him who pants after me, then I will be yours forever."

"I am yours forever!" Amnon answered her with her own words, "see I pray, gentle lady, by the Holy Mountain I too, have sworn; that either I will see life with you or I will die childless. I find you the only one among maidens, and no other will I ever know!"

Tamar removed Hananiel's ring from off her hand and gave it to Amnon; she said; "Here on this are engraved the names of Tamar who is alive today and of the dead Hananiel; the ring will be a sign for you, that God has determined for the two of us either a pleasant life, or death."

Amnon was about to open his mouth to speak, when Tamen came out from among the olive trees, tired and weary, but in his hand was the dove. He came up to them and said; "This time my eyes have seen, that God looks out for the pursued and works justice upon the oppressors. The dove could no longer save itself from the hand of its powerful oppressor, nor did my arm save it; the breath of the hawk almost blew upon it and its mouth was open to destroy it - when lo, a swift eagle flew from on high and set its flight towards the hawk. All at (211) once the hawk is seized in the eagle's talons, the dove cast off, falls to the earth. It was very weary, so I took it for myself."

"May that be the end of every pursuer!" answered Tamar while she looked with love and favour upon Amnon.

Tamen said to Amnon with a laugh; "It is a sign, that God will not give your turtle dove's soul to the hunter also."

Tamar laughed and said; "Give me the dove since you have likened it to me."

Tamen gave her the dove and said; "Keep it and let it be an example to you."

Tamar said; "It will be watched over by me, like the apple of my eye."

Tamen and Tamar took Amnon to the summer house, and showed

him his rooms. After that Zimri came to call them, and he said to them; "Why do you tarry here while your father and mother wait for you."

Tamen saw his sister's ring on Amnon's hand but pretended not to notice it. Zimri studied it, then shut his eyes to it and chatted with them about other things while they walked back home. Tamen spoke on his own behalf to ask pardon for having mocked him that day, and Zimri said; "By my life, I had forgotten your reproach and you, you have remembered it. Far be it from me to bear a grudge." (212)

Chapter eleven

It happened that on the morrow in the morning Zimri met Asrikam in the street. They walked along by the Sheep Gate and the Fish Gate, and came to the old gate to the north side of the Gate of the East. A great crowd moved about in the city streets and Zimri said to Asrikam; "What a large crowd is this! Among it are sellers, buyers, deceivers, and dupes, altogether. How foolishly do the sons of men behave, for they weigh silver against everything that man's hands make, against produce, and against beasts of the field; but who knows the price of a man? Indeed, every purpose is to be found in man, refine his heart in a silver furnace and you bring forth (213) for yourself an instrument to work for you; either an instrument for a purpose or one for destruction. Again, you may make a new creature of him and the man may become for you, a horned bullock, or a bear lying wait."

So Asrikam said to him; "I can see for sure that you are bursting with news; come to my house and tell me now." (214)

But Zimri said; "A house is no place for words, for a stone may cry out from a wall, and neither is the centre of a town, where on every side there are plenty of eyes, and to every word, plenty of listening ears, that chase it when it flies from between the lips, as a bird is chased."

Asrikam said to him; "Lo, I know the place, let us go to

Carmi's inn, for he is discreet, subtle, and keeps everything quiet."

Zimri said; "As far as I am concerned I would not reveal a secret to him; let us go now to the valley of the Tabret, a place neglected in these days of Hezekiah." (215)

So Asrikam said; "Let it be as you say, but if you want a word with me at night, then you could come safely to Carmi's inn, and he will send for me, as he is my confidant. All the same I will keep our words from him, and no one will know them beside ourselves."

They walked on and came to the Tabret where they sat down among the mulberry trees. Then Zimri said; "Yesterday Tamen, Amnon, and Tamar met together on the Mount of Olives and tarried there until evening. It so happened that when I came to call them that I noticed Hananiel's ring on Amnon's hand."

Asrikam started up from where he sat and said; "Alas! (216) Your words trouble me suddenly, Hananiel's ring on the hand of Amnon the shepherd! Alas! Hananiel's dream will come to pass! Woe, Zimri, did I not seek you out to vilify Amnon in Tamar's eyes, and you yourself have chosen a roundabout way, to extol him to her; why do you do your work so carelessly?" (217)

Zimri said to him; "You jibe at me with your words, yet how can I blacken him in Tamar's eyes? Shall I gouge them out and say that he is not comely and has no glory? Surely it is clear to all beholders that he is completely splendid, As for me, one thing I have said and I will not repent, a man on whose face there is no veil of righteousness is like a fish without fins and scales - unclean, unclean, they will call after him. Therefore my mouth praises what my soul despises."

"But why did you not disclose this to Jedidiah's ears? Asrikam asked him.

Zimri said to him; "Am I alone to be both counsellor of good advice and the perpetrator of deceit?"

Asrikam said to him; "Counsel now, advise, find a scheme; for Amnon of despised family is like a bone in my throat - not to be swallowed nor to be spit out; and if you want to stand

aside, then put your words in the mouth of another and he will tell them to Jedidiah."

Zimri said to him; "That is what I said to you; to melt a man's heart with silver and produce for yourself an instrument to do your work. I myself will set Poorah, Amnon's boy, on one side, and you will give him his money, so that he will (218) spy on his master, and Maacha, I will set on the other side to say whatever I shall put into her mouth. As for you, bring them money and leave me to work the deeds."

Asrikam said to him; "Have I not told you already, I will reckon the silver as nothing, only buy Tamar for me with the amount. And what shall I give you, Zimri? Ask of me as much as half my wealth and I will not deny it to you."

But Zimri said to him; "Rest assured, do not fear, I myself will know the time that suits every purpose; and time will tell me how to perform the wickedness wisely and deal subtly with Amnon." (219)

They returned together to the city, and Asrikam gave him a bag of silver in order to pay the bribes to Poorah and Maacha.

Jedidiah and his household left their winter home to dwell in the summer house which they had on the Mount of Olives. Amnon lived with them as well, and the wall chamber where he had stayed was vacated for Sitri, who had come from the Carmel to stay in Zion for a couple of weeks.

It happened that on the third day after Jedidiah's move to the summer house, that a boy, a servant of Matan, the judge, came to him in the night and called him to go to Matan. Jedidiah said to him; "What ails your master that he has bothered me (220) to go to him in the night?" The boy told him that he had suddenly become troubled by the fear of death.

Jedidiah rode his mule, came to Matan's house, sat by his bed, and said; "What ails you, Matan?" But Matan stared at him with his eyes and was unable to answer anything.

So Matan's wife said to him; "An evil spirit has got into my husband, he is stricken with madness and mortal fear."

"Indeed," answered Jedidiah, "I have seen him heavy and angry these many months, and I asked him for the reason why, so he said to me that he was not well only, and I bore with him."

"He has thus answered all who asked him," said his wife, "but his illness has crushed his soul to the dust, and he has been depressed and bad tempered during the day, but at night, such terrors have come upon him that I know not how to name them. For when it came to midnight, he trembled, rose from his couch, clapped his hands, stamped with his feet, moaned and shouted. He spoke strange and terrible things which if I said them would make the hair of my flesh stand on end. So passed a wearing (221) month in which God counted out for me nights of toil and affliction; but, tonight I was frightened by what I saw and I was crushed by what I heard; for his evil spirit troubled him more and more, so I urged his boy to call you."

While she was speaking thus, she trembled and started up, for she saw her husband's terror stricken eyes, and Matan called out in a terrified voice; "Alas! Haggith and her sons! Woe! A lioness on her whelps - woe unto me, for who will quench the burning in my heart! Turn, turn away, wicked woman, do not rend my soul with your anger, - Why does Naamah's house not burn? - Alas, heavy with iniquity, my soul's sin seeks you out in vain. Alas! Iniquitous deeds prevail against me! Woe, for me, the everlasting fires!"

Matan was unable to say more, for a fit seized him and (222) his lips were struck dumb. He took a key from under his pillow and gave it to Jedidiah. His wife said; "That is the key to the cave which no man's hand, save his own, has touched right until today. Alas, for my husband is about to cast away his house, and here he is going to die." Matan's wife wept bitterly.

Jedidiah comforted her and said; "Is there no balm in Gilead, is there no physician there? Keep thinking that there is (223) hope and the Lord will send his help from the holy place and will support him from Zion. But as for you, pay no attention to his words, for he speaks in madness, and I myself will return to my house; but tomorrow I will come hither in the morning."

Jedidiah went out from Matan's house and his thoughts were confused by Matan's words, as he rode on his mule. He passed along one street, then along a second, and a third, when lo, the face of heaven was aflame, and a column of smoke and flames of fire rose up. He went back along the road that he had ridden, in order to get near to the place of the fire, and it so happened that when he reached the spot, a voice was calling; "Quick, help! The house of Matan, the judge, is burning."

Jedidiah arrived at the house and found a crowd of men around it but no one was putting it out. From the smell of sulphur that rose in his nostrils Jedidiah knew that man's hands had kindled the fire. Jedidiah asked the men; "Have the lives of Matan's household been saved from the flames?"

But they said to him; "We came hither, but the fire had got hold of the four corners of the house, and no one wanted to throw himself into the middle of the flames in order to save lives."

The fire consumed Matan's house down to the foundations, and when the dawn rose there were only coals. Jedidiah took the town guards with him and opened the cave with the key that Matan had given him, - and was horror-struck when he found there all the precious things and lovely treasures, that had been locked up in the treasury of Joram, his friend. He said; "In truth the matter has been disclosed, and Matan's lips spoke clearly while his spirit was wandering."

Jedidiah ordered them to carry all the treasure to the Elders, until they had investigated and fathomed out the cause of the catastrophe that had happened to Matan's house. Then Jedidiah hurried to return home.

Tirsah was unable to get to sleep all night long, for she did not know what trouble had worried her husband into going to Matan's house during the night. Her fear grew when they told her that a fire was burning in the city. She rose at dawn and walked about among the olive trees, after she had sent one of her servants to the city to have Jedidiah come back. There

was a man coming up the mountain, so Tirsah asked him; "What has happened in the town?"

The man said; "A fire has consumed the house of Matan, the judge."

Tirsah wrung her hands and nearly fainted at his words, but her spirit revived when she saw Jedidiah coming up the hill. She ran towards him, fell on her husband's neck, and said; "You frightened me a great deal, my husband, If you had only prevented your feet from going to Matan, then my mind would not have wandered all night long."

Jedidiah said; "If only I had stopped my feet, for then I would not have seen a night of turmoil and wickedness, indeed, my soul has no peace except when I stay with you, my dove."

Tirsah said to him; "See, now the words of your mouth are smoother than butter, and as for me, like a silly dove, I (224) will believe you; but tell me, you, whom my soul loves, has a fire really consumed Matan's house?"

Jedidiah said; "The thing is true, the fire did destroy his house and its inmates altogether, and Matan died a cursed death."

Jedidiah told her of all the affairs of that night from the beginning to the end, then he said; "Alas! Faith has been (225) lost and cut off from the earth, for Matan dealt very treacherously with Joram who treated him with trust."

Tirsah spoke sadly; "Alas, for Naamah, my friend! She has run off in innocence and did not deal treacherously with her husband, the lord of her youth, as we thought."

Jedidiah said; "I might have thought so **once**; but Hefer and Bukkiah did speak against her, men who were always found to be faithful, and who would call them liars. Alas! My (226) thoughts are very confused; but I will go up now to the house of God, and when I return we will continue to speak about this matter."

Jedidiah went up to God's house as the priests were offering up the morning sacrifice, and he found Sitri there. It happened that when Jedidiah finished prostrating himself before the Lord,

he called to him to come home with him. He told him all about the catastrophe, and Sitri was astonished and drew in his breath. They came to the summer house, Tirsah put food before them and said; "The faithful fail among mankind! Who now will tell the pure of heart from the perverse of heart?" (227)

Then Tamen said; "Is it that man, Matan, who always spread his hands to heaven with eyes pouring out tears to the Lord, and who also kept on adding to his sacrifices and offerings?"

Jedidiah rebuked him and said; "Have I not warned you many times, my son, not to intrude yourself into the conversation of men much older than you. You are not a learned teacher." (228) To Tirsah, he said; "Let us not now hold the world and all its inhabitants guilty for the sin of one man. Let us believe that there is faith and if a man be crooked in his way, it will be made known."

"Faith," cried out Sitri, with a sigh, "Is it not displayed by every mouth and yet kept in the heart of but one in a thousand of the inhabitants of a city? Lo, this one and that one will don righteousness like their clothes when they go out to the gate and through the city - but will remove their ornaments from off themselves in the seclusion of their tents. (229) Look now, Jedidiah, and I will tell you; as for myself, I did not see Matan as you always saw him, so I am not astonished now at the villany he has done. Matan has sent widows away empty, for they stretched out empty hands to him; and oppressed orphans cried out about wrongs in his ears, until their throats were dry, but he always answered them with words as smooth as butter saying; 'As far as I am concerned, why do you cry in my ears? Am I not a rod and a staff in the hand of justice, the rod of correction of the Almighty, and the staff of the indignation of God?' Both his rod and his staff became as dry stubble to full hands. In the same way, his quarrel with his neighbour was always the Lord's quarrel, and the sharpness of his tongue - the Lord's sword of vengeance."

"You have spoken so, Sitri," Jedidiah answered, "but tell me, I pray, however am I to examine the ways of man? Am I to

see into the heart of my friends through inspection windows? As for me, as a man sees, I saw Matan, and all his actions were upright in the sight of my eyes; and if my eye be on the evil in mankind as is your way, will not the men whom I see in the morning as God's angels, appear to me like devils and messengers of war, in the evening? Why, then my friends will grow less ~~and~~ those who hate my soul will multiply from day to day; and in Zion, a city of many people, I will live like a bush in the desert." (230)

"Look now, my noble friend," Sitri answered him, "look now, and I will teach you how to separate the pure from the perverse.(231) Is Judah without righteous men, those who go the correct path, in these days? Go out and look upon our King, in his splendour, he, whose glory and majesty, pleasantness and gracious humility, shine out from his face. He is a source of life and kindness to the upright of heart, and the terror of God to the perverse ones. Then look at ben Amotz and the rest of the Prophets of God. Their righteousness lays honour and the glory of holiness upon them. Lo, these men who love God, may be thought of as a righteous sun, which makes a precious light appear and pours out a clear heat over all of God's flowers and refreshing fruits, yet it will set on fire the dry grass. This is not so with men of deceit, who don a rough garment to deceive; the words of their mouths are like coals of juniper, which neither lighten nor warm, but burn and even consume all that surrounds them."

Jedidiah said to him; "Lo, your lesson is good, but how will this help us? Our eyes have been opened to see today, that the horrible thing which happened in Joram's house had its source in the guilt of the wicked Matan; but who will challenge him with his crime and exact from him payment for what he has done? And who were the ones who kindled the fire in his house and also in Joram's house? Surely Naamah's guilt was confirmed before the Elders by Hefer and Bukkiah, but Matan answered for her innocence when an evil spirit passed over him. So then, whom should we believe? See, I pray, how the facts argue

against each other, and what has been Naamah's end and the lot of her offspring?"

Sitri said to him; "Surely God is a God of justice, and if he has begun to reveal to us deep things from out of the darkness, we will trust to him for the whole matter to come (232) to light. The schemes of the violent men will be looked into, those who preyed upon Naamah, to destroy her. Alas! Things like these do happen in a city of many people, but, as for me, I bless the Lord who has cast my lot in pleasant places among those who dwell in woods and fields; for I have hated the city's noise from the very first. And you, my noble friend, from this day on, watch yourself with all those who are around you; for your faith in God is a true faith, but your faith in mankind is foolish and very wrong; so may God guard you against them, and pour out peace for you!"

Sitri ate and drank, then rose and went to Jerusalem to the wall chamber, where he stayed for the length of time that had been arranged for him.

On the night that Matan's house burned, Asrikam, Hefer, and Bukkiah met together at Carmi's. Hefer and Bukkiah spoke to Asrikam saying; "In just a little while the tongue of fire will consume Matan's tongue, and he will open wide his lips no more to terrorise you; it will also eat up his wife, his sons, and the members of his household. Not one, of all of them will remain to open his mouth and let out a squeak. Now, hurry, and get Achan out from the pit and speak to him in order to make it up with him, for if you let him die in the dungeon, (233) the Elders' eyes will be opened, the whole affair made clear to them, and your end will be bitter."

Asrikam hastened to do as Hefer and Bukkiah advised him. He brought Achan up from out of the pit, made compensation to him with the inheritance of a field and a vineyard, which he gave him and his sons, and said that he would act well towards him, and so on and so on; then he restored him to his position. (234)

The Elders thoroughly examined and cross questioned Hefer

and Bukkiah, and Achan and Helah as well, about the matter of the terrible happening, that had taken place at Joram's house in the past; but not one of them changed the story which he had told many years before; because they were full of fear (235) and frightened for their lives. Then the judges said with one accord; "It is plain that Naamah set her hand with Matan to wreck her vengeance on Haggith whom they both hated."

They returned to Asrikam all of the treasure of Joram, his father, that was found at Matan's house, and Matan became a curse and an oath.

The desolate Naamah listened to the talk of many who cursed her name and her memory, but she acted as if she did not hear, for no one recognised her, and she was looked upon as a Philistine woman by the poor of the people among whom she lived.

Chapter twelve

Sitri, before his return to Carmel, spoke to Amnon saying; "I am very happy to see you living as an honoured guest in Jedidiah's house, where you have gained much glory."

Amnon said; "How does this glory enhance me since I am a child without a name?"

So Sitri said to him; "Make a name for yourself with wisdom and knowledge, for that is man's glory. But be ready on the (237) third day, for Abishi, my brother, will be coming here, and he will tell you of something important to you." Then Sitri bade him farewell and set his feet on his road. Amnon (238) remained in the wall chamber, and lived unsuspectingly with Poorah, his boy, who bided his time to steal the ring from off his hand; but, he could not for it was fastened to it. Maacha, as well, got no further words from Zimri to tell to Tamar.

It happened one time, while Amnon was sleeping at night on his couch, that there was a sound of knocking on the doors (239) of his room. He rose from his bed, frightened, but said; "Who is calling me in the night?"

Then the voice of Abishi spoke to him saying; "Open up,

Amnon." Amnon opened the door, and old Abishi came into his room. Amnon lit a candle and said; "What brings my lord here at such an hour?"

Abishi said to him; "Put on your garments and come with me."

Amnon hurried, washed himself with water, donned his clothes, and went with him. They passed through the side streets and along the main thoroughfares, until they came to the Valley (240) Gate. Abishi spoke; "Stand here and listen to me, for I have heard that you bewail the fact that you are of despised family."

So Amnon said; "Certainly, my lord, my birth has embittered my life, for I know neither my beginning nor my end."

Abishi said to him; "Swear to me, that no word shall sound on your lips of all that your ears are about to hear now."

Amnon said; "By the Lord, I swear, that I will not let it be heard from my mouth whatever you want to reveal, and only let it be a comfort to my soul."

Abishi took Amnon and brought him to a poor hut, and there before his eyes, sat a good looking woman, at a table poorer than could be imagined, with a brass candlestick on it. Her (241) candle lit up the side of her face, stained with weeping, (242) while at the woman's right sat a maiden, fair of face, who rose and stood when she saw Amnon come in. Amnon stood dumb and wondered what was the meaning of this secret. Abishi said to him; "Draw near now and kiss the hands of this lady, your mother, embrace this maiden also, for she is your sister, whom your mother bore as a twin, along with you."

When Amnon heard this his heart grew very faint, and the woman cried out still weeping, but she went up to Amnon, clasped him to her, kissed him, and said; "You are the son born in my misery, whom I have not seen from the day I weaned you."

The maiden also looked at Amnon with eyes full of tears, and said; "Hurrah, my own flesh and bone! Are you he, Amnon, my brother, whose name I have heard continuously on my mother's lips? Are you that one of whom I often thought, though I had never seen you?"

Abishi went out of the hut while the woman made herself

known to her son. She went on speaking and said; "May God be(243)
gracious to you, poor child, but why are you miserable and s(244)
silent, my son?"

Amnon fell on the necks of his mother and sister in turns(245)
his eyelids running with tears like a river on to their cheeks,
but his lips were still silent. So the woman said; "Let me
hear the sweet speech of your lips."

Then Amnon wept and said; "How I have wanted you, my mother,
the kisses of your lips, and your many tenderesses for myself,
these many years; and now they come altogether at one moment.
My heart is too tight to hold them and so I am upset. How
beautiful you look to me, my mother, and how lovely you are
also, my sister! I liken you to roses in a desert. Woe is me
that I should see you as fugitives and hiding yourselves in
a lowly hut! Let me know, now, my mother, what is the cause
of this state in which I find you; for you have been unknown
to me until today. Tell me what is your name and that of my
sister, what is my family and my father's house in Judah. Tell
me of your trouble for I want to know. I can give you help from
my hand and if it is not in its power to deliver you from your
afflictor, the man who is lord over you; then Jedidiah wants
to give me an inheritance in exchange for the life of his
daughter, Tamar, whom I rescued from death. Just for myself,
I have refused to take anything from him up to this time, but
now, I will take the reward for my action and it will give you
support."

His mother said to him; "Only one thing I ask of you, my dear
son, do not entreat me to tell you all that I keep covered
from you; and do not press me to know who are your kindred (246)
and what is the name of your parents. I myself will tell you
something of this matter; that your father was of the highest
of the people of the land and that he is dead. After his death
his creditors came and ensnared all that he had. If I had not
saved myself and you, my dear ones, then they would have taken
all of us as merchandise and sold us for the price of a (247)

slave or a maidservant. Even now I am afraid of them, for they are cruel, and if this seems nothing to you, you should know that sorrows such as these would indeed be oppressing us, if they but knew our hiding place. So I will keep secret all the things that concern me, until God lets his face shine upon your kindred, when ~~a~~ favourable time comes for them. My eyes have seen that God has begun to show himself over your father's house, for the very reason that he has raised you from the shepherds' level to let you live with a prince, and give you a position and a title in his house."

Amnon sighed at the words of his mother, tears were on his cheek, and he said; "Indeed, Jedidiah has given me a position and a title in his house in order to make me a person and yet to wound me, for what I want is far above me. Alack, if I had not left the shepherds' haunts, I would ~~be~~ at peace now."

His mother said to him; "What ails you, my son? What is it you want that is far above you?"

Amnon could not stop the flow of his tears, and said; "See, now, the ring which is on my hand. Tamar, Jedidiah's daughter, gave it to me since she loves me greatly and my soul, indeed all of me, cleaves to her hopelessly."

His mother saw the ring and she let her gaze fall first on Amnon, her son, and then on her daughter, who also wondered at what she saw, for she recalled the ring which Tamen, Jedidiah's son, had given her on the Carmel. His mother asked him to tell her what were the names engraved upon it, and Amnon told her everything from the beginning to the end.

His mother said to him; "Let your heart be at peace and trust in the Lord." She continued to talk closely to her son until the dawn broke and its light shone through the window of the hut. Naamah clasped her son, kissed him and her daughter, and said; "So may your light break through like the morning, and may my eyes see it and my heart rejoice on your account."

Amnon fell again on the necks of his mother and sister, he kissed them and said; "Am I not to see you at all times from

now on?"

But his mother said to him; "When I want to speak with you I will send Utz, the boy of Abishi, our benefactor, and I will name a place where you can come; but as for you, my son, watch your steps when you come to me and take care what you may say."

Poorah who had been spying on all Amnon's actions, was elated by that night's events which appeared very odd to him. Abishi and Amnon had only just gone out when he hurried after them, keeping at a distance. He noted their path until they came to the hut at the Valley Gate, then he hastened to return, for he said to himself, that if Amnon should come back soon and not find him in his room, he might wonder a little about him.

On the morrow, in the morning, Poorah went to Zimri to tell all about these matters. Zimri said to him; "You have acted wisely, but why did you not look through the window of the hut to make sure about it all. So, pay attention to where he goes from now on, for this could hardly be a thing of no consequence." (248)

Chapter thirteen

Achan spoke to Helah, his wife, saying; "Look how God has accounted for Matan's crime, and it was he who incited us. His horrible end troubles my spirit, for I know that the Lord would not hold us innocent either. So, listen now, to what I am planning in order to restore Joram's outcasts to their rightful estate."

Helah reproached him and said; "Do you speak of thrusting (249) our son from his possessions by strong action; just at a time when he begins to show some kindness towards us?"

Achan said to her; "Listen, I pray, and talk afterwards. Lo, I am going to bring back Joram's outcasts and by this to raise the horn of our son also. Lo, Naamah, our mistress, has a daughter, a maiden of comely appearance, whose like I have never seen; and I know were Asrikam but to see her, his soul

would long for her greatly. As for me, I will make myself known to Naamah, and tell her that the truth is that Matan (250) kindled the fire in the house of Joram's wife, in the heat of his anger against her, Haggith, but because he feared me, he disclosed it to me. I rescued my son and then I will say; 'Behold, he is Asrikam.' I will tell her confidentially to give her daughter to Asrikam for a wife, then she will dwell safely with him upon her father's inheritance. No one will know of all this, and they will say that Asrikam has married the daughter of a Philistine woman."

Helah said to him; "What will Jedidiah say? Do you not know that he will not let Asrikam take any other woman than his daughter?"

Achan said; "~~Listen~~ now, and understand the matter. Here Zimri has told me that Hananiah's ring is on the hand of Amnon, the shepherd, whom Jedidiah has taken into his household, and Tamar's soul longs for him. So, I will reveal to the youth, secretly, that Hananiah is still alive, and it will happen that as soon as he hears this, he will set his face towards Assyria. As for me, I know, that he will bring Hananiah back from the land of his captivity, and the dream will be fulfilled; for his looks are just like those of the face of the youth whom Hananiah saw in his night vision. Then Tamar will go to the shepherd youth, and the daughter of Naamah, our mistress, will be for our son. Our crime will be removed and our sin atoned."

Helah said to him; "See now, my husband, it is a crooked way you walk, so watch your step lest you get caught."

Achan said to her; "Fear not, my wife, leave me to act for I will carry out what I have said."

Helah said to him; "And what if the boy, Amnon, fears the quarrel between the nations, and set himself against a journey to Assyria?"

Achan said to her; "There is Hadoram, the Zidonite merchant here, and he knows me. Everyone knows that Tyre and Zidon are at peace with all the nations of the earth, for they travel

the seaways and do business throughout the land. The quarrels (251) of the nations do not stop them, nor is sword or war a barrier to them on their road; Amnon will make one with the company and go with Hadoram, who will say of him that he is a Zidonite, Amnon's life will thus be spared, for his sake. I know that Amnon will not stop his foot from going, for his soul longs greatly for Tamar, Zimri has told me so."

Helah said to him; "Your schemes are far and away above me, but for yourself, watch your way closely, lest you fall into trouble." (252)

Achan said to her; "Asrikam will not know the slightest thing until Amnon has accomplished his end and it will fall out, that when our son sees how Tamar's heart leans away from him, that his spirit will be cast down; so then, I will show him Naamah, our mistress' daughter, in her beauty and glory, and he will forget Tamar and long for her. His soul will cleave greatly to her, when I tell him that she is Joram's daughter and that he is my son, because I will not conceal what I have done from him forever."

Zimri ordered Poorah to go that day to the Valley Gate to find out who were the persons who lived in the hut to which Amnon had gone. Poorah did so; he walked until he came to the hut and made an excuse to question the woman saying; "Tell me, I (253) pray, wherabouts in this corner is the dwelling of Shaaf the Moabite?"

The woman answered him; "I do not know."

Poorah went out saying to himself; 'Surely the matter is clear, Amnon loves the very fair maiden who lives in the hut.' He questioned the poor people who dwelt there and they told him that she was a Philistine woman who lived with her daughter there. He went to Zimri who was waiting at Carmi's house and brought back the information to him.

Zimri took him into the room and said to him; "Here I am giving you thirty silver shekels, a reward for your cunning, and you will take a like amount from my hand when you have

succeeded in what I will set you to do now. Go to Tamen and reveal into his ear secretly saying; 'Amnon betook himself (254) from his house last night, I rose and went after him at a distance, and I know where he went, for I saw him go to a hut belonging to two women, where he tarried until dawn. So I have come to tell you that Amnon is not behaving well.' You will also tell Tamen not to reveal whom his informant is."

So Poorah said to Zimri; "Trust to my cunning for I know how to direct my actions with Tamen, look, I am going at (255) once to carry out your instructions."

But Zimri said to him; "Wait another day or two, perhaps we will learn something more certain, and then we will also know how to direct actions with plans and information."

Poorah said; "Very well, only when you say so, will I do it all."

It happened that on the third day in the afternoon, Utz came to Amnon, took him outside and said to him; "Go and stand in the valley of the Tophet, in such and such a place, by the mulberry trees, and be waiting there at day break." (256)

Amnon said to him; "Good, I will do as you say."

Poorah who was behind the door heard his words and told (257) them to Zimri, who said to him; "Now hurry to Tamen and tell him all you know." So Poorah hastened to carry out the scheme.

Zimri said to himself; 'I now see a start to cancelling out the affection between Tamen and Amnon, for let Tamen find something slanderous in Amnon and he will no longer regard him as a perfect youth.'

Amnon kept the appointment which Utz had fixed for him and reached the exact place by the mulberry trees, when his mother and sister came towards him, dressed in dark garments and heavily veiled. Amnon was happy and in a cheerful mood, for, on the previous day, his ear had received the words from Achan's mouth that Hananiël was still alive and also about Hadoram. He was ready to set his feet on the road and was very pleased that he should see his mother and sister before his journey to Assyria. But his heart sank when he saw that his mother was

troubled, for her ear too, had received words from Achan's mouth, some of which had pierced the spirit within her. But his sister knew nothing as yet, for one could tell by the look on her face.

She spoke saying to her brother; "Will I be as a person unknown to you forever, my brother, are you always to be a stranger to me? Alas it wounds the spirit with mortal pain!" Naamah wept at her words.

Amnon said; "Do not weep, I pray, my mother, do not cry, for my heart grows faint at your tears. Tell me now the name of my gentle sister."

His mother said to him; "Will it make it easier for you to know that her name is Rose?"

Amnon said to his sister; "How your name does become you, just like a precious stone does a crown of glory."

His mother said to him; "You should know, my son, that things have changed in these past few days. and I have seen into the depths of darkness. There are things which I had never thought to hear, perhaps the day will come when these mysteries will also be revealed to you, and you will be amazed at them and draw in your breath. But I must tell you now that you will see our faces no more for some time, for we are to leave the city today to live in another place until a suitable time be found." (259)

Amnon said; "I too, am preparing to set my feet on the road in another three days, for my ear also has heard what it never expected. But what joy! My ear heard that Hananiël, Tirsah's father is still alive, and the ring which Tamar gave me, may become something special for me, and I may hope that Hananiël's dream will indeed be established. Have I not seen with my own eyes that many of the things have happened; that my appearance is like that of the youth, whom Hananiël saw in his dream; that I myself, saved Tamar's life so that she loved me and gave me the ring which is needed today for my purpose; also that my parentage is hidden; and if these signs have come about, is there

not hope for my future?"

His mother said to him; "Commit your way to the Lord and (260) trust in him, for he will guide you where you have to go, and bring you back in peace. And may you return with Hananiel, so that I may then see you happy; and who knows, maybe a spirit from above will pour down on me also, so that I shall no longer be a fugitive." Then Naamah wept.

Amnon told her that he would be in the company of a Zidonite merchant when he went to Assyria, and he kissed his mother and sister, while they too clasped him in their arms and kissed him. After this Amnon returned to the city in one direction and they from another.

While they were walking, Tamen came towards them and he recognised Peninah immediately. She turned back, but Tamen stared at her trembling and wondering. Then he called out with astonishment saying; "Hurrah, hurrah, my eyes see Rose!" But Peninah was silent at his speech.

Tamen said to her; "Are you not the one, Rose, whom I saw on the hill of Carmel, who kindled a fire of love in my heart, yet slipped away from me like a vision of the night?"

Peninah just stood and looked at her mother and at Tamen in turns, without answering anything. Tamen continued and said; "Return to me, gentle Rose, what you took from me; give back rest to my soul and quiet to my heart, for in an instant you ravished me with one look from your eyes, and you have (261) stolen my heart forever. So now, come with me and I will take you to my father and say to him; 'This is the one who holds my peace of mind, for I love her, and if you deny her to me, I will die.'"

Naamah said to him; "Do not, I pray, nobleman's son, do not call her, Rose, and do not raise your eyes towards this maiden who is a stranger to you; for she is betrothed to another."

Tamen said to her; "Are you not her mother, who sent me answer through the old woman saying; 'The sapphire has been prised from the ring.' And now, you tell me that she is betrothed

to another. Who is this man who has found a treasure like this and does not dress her in embroidered clothes like the daughter of a king? Is he lowly and poor? Call the impoverished fellow to me and I will give him more than her price in gold and silver, for I am the only heir of Jedidiah, the generous. I know that the man will be happy with my price for her, and as for me, I will rejoice in your daughter who holds all the life of my spirit."

Naamah said to him; "Does it seem such a small thing to you that God has given you wealth and riches, that you also seek for yourself beautiful women; while a poor man has nothing at all? You have enough, you sons of the nobles!"

Tamen said; "I beseech you, Rose - turn to me!"

The woman said; "Stop, nobleman, stop speaking words which make no sense to me; for Rose is not my daughter's name. Go, take yourself to the Carmel, and seek out the Rose who has taken your heart; or, go home and get yourself to sleep, and when you wake, the dream will have flown."

Tamen said to her; "If I am indeed crazy, you should know that I am crazed with love for your daughter. It has been with me for this whole year past. I have been driven mad by Rose, both in dreams and while awake." Tamen turned to Peninah and said; "Would you also lie to me, remain quite silent, and be as one unknown to me?" "Look straight at me and tell me that it is true that you have never seen my face before, and that you did not take a ring from my hand on the Carmel. And now, you should know, that I will not move away from you until you tell me, why the sapphire was prised from the ring. Then after you have told me this, there is one more thing I will ask of you, to show me the man to whom you are betrothed. Let me see, I pray, the one who is to be happy with you and I will know how desolate I am."

Peninah's eyes flowed with tears and she said; "Ask it of my mother, I pray, for I am hers, and what is proper in her eyes, I will do."

Naamah said to him; "I beseech you, nobleman's son, put

great trust in me, now, since your love for my daughter is something wonderful, do believe, that in another three days my daughter will reply to you, telling all about herself. Only look here, I have made you swear by the roes and the hinds (262) of the field that you tell nothing whatsoever of our words."

Tamen said; "By my life, and by that of your daughter who is more precious than life to me, I will not reveal a hint of what she says to anyone."

Peninah said to him; "Go, my lord, go in peace and wait for my reply, for I have sworn by the Lord, that I will answer you in three days time."

Tamen left them and said to himself; 'It must be that Amnon has seen the maiden and loves her; for what man would see her whose soul would not long for her? The best plan would be to put hope of marrying Tamar in Amnon's heart, and to turn my parents' minds from Asrikam. Then Amnon could not take for himself any other wife but my sister. However, I will wait now for the third day. The look on the maiden's face answered for herself, that she was not averse to me; so I will hear what she has to say to me and then I will know which way to go.'

Amnon sat in the wall chamber and turned his plans over and over, for one thing stood as a bar in his way. In truth, the redemption price for Hananiel's life would be dear and what did he have with which to ransom him? The first thing was to disclose to Tamar, on the morrow, about his journey to Assyria. Surely she would find a plan. He waited until the morrow, then went and told Tamar that he had a secret for her and to be prepared to meet him in such and such a place on the Mount of Olives in the evening.

It happened towards evening, that Amnon stood in the place which he had fixed with Tamar, among the bushes behind the summer house. The sun was declining towards evening and (263) the moon appeared in the expanse of the heavens, while Amnon cut his own and Tamar's names with a sharp point on an olive tree which was planted there. Tamar came along and when she

saw what he was doing, she spoke and said; "Lo, your name is already cut on my heart's tablet with God's writing."

Amnon said to her; "Our names will be joined together here, and may our ^{love} flourish in the days of our youth like this olive tree, may it also bear fruit with old age and white hairs.

But now listen, my dove, to hidden things which I never (264) thought to hear, and do not press me to make known to you their source, let it be enough for you that you know them to be really true, for through them a gate of hope has been opened for us."

Tamar said; "Far be it from me to go beyond your ^{love} commandment." (265)

Amnon said; "Very well, listen, my love, and you will be astonished. Hananiel is still alive! Tomorrow evening I am ready to travel in a company with a Zidonite merchant to Assyria to bring back Hananiel from the land of his captivity."

When she heard this Tamar's heart beat and swelled, she grasped Amnon by the hand and said; "Can I hear a thing like this all at once, and my spirit not be troubled within me?"

Amnon said to her; "You should know, you whom my soul loves, that I will see your face no more until I have carried out what I have said. But would you, I pray, entreat your father to give me a thousand pieces of silver for a ransom for Hananiel's life. Tell him now, subtly, that I have changed my mind and want to take a reward for my deed from his hand. I know that your father will not deny you anything."

Tamar wept at his speech. Amnon wept also but said; "Wait, my dove, for the day of my return." Then Amnon raised his eyes to the sun and said; "And you too, O goodly sun, each time you rise, may you be a faithful witness to our covenant, and may the thing be secret until a suitable time be found; then you will shine upon our scheme and beloved friends will come at (266) your bright rising."

Tamar raised her hands and said; "As for me, I will appoint the moon, as a witness for me and again I swear to you, that

I am yours forever and ever." Tamar grasped Amnon by the hand and said; "Guard the ring, I pray, most carefully." (267)

Amnon said; "I will look after it like the apple of my eye, for the outcome of our life and love depends on it."

Tamar said; "Tomorrow I will ask my father for the silver needed for your purpose. I am not able to carry out your request today, for my heart is very faint, both from the sudden news which my ear has heard and from worry on your account. The days of your journey will seem like years to me."

Tamar was still speaking and holding Amnon by the hand, when her father, Jedidiah, walked by, near to them, but they did not notice him. He suddenly came up to them and said; "What is this my eyes see, a beautiful vision; the hands of a man and strange maiden linked together!" (268)

Amnon and Tamar were confused before him nor could they ^{answer} (269) anything; while Jedidiah stood and looked at them. Then he saw Hananiel's ring on Amnon's hand and removed it from there with neither remark nor word; only shaking his head and clapping his hands together; while Amnon and Tamar kept silent.

When Jedidiah saw this he spoke and said; "Are you not both ashamed, brought to confusion together! What am I to say to my daughter, who is but a silly dove with no sense? So, it is to you Amnon, to you I will address my words. Does this show your faithfulness to me, your righteousness, and the perfection of your ways with God? Lo, I wanted to put a reward into your hand, a ransom for Tamar's life, but you waved it away; and now, it pleases you to lead my daughter's heart astray with impossible words. But it will do no good. Seek for yourself women of your own kind in Jerusalem and Judah, but leave my daughter alone; for I do not intend her for you, nor has God assigned her to you. Go, return to your tent, and look no more upon Tamar's face."

Jedidiah grasped Tamar's hand, brought her to the house, stood her before Tirsah, his wife, and said to her; "This is your mischief, Tirsah, so now you heal her backsliding." Then he told her all his eyes had seen.

Amnon returned to his room in disgrace and disquieted, (270) for his plans had suddenly been upset and his mind was downcast all nightlong. Zimri looked round Jedidiah's household, and there was Tamar, crying secretly, while Tamen wandered about with fallen spirits. Maacha told him what was at the root of what had happened to Tamar, her mistress. Then Poorah told him that Amnon had been full of tossings all night and was troubled with sighs all day too. So Zimri went to tell Asrikam that the fish had been caught in his net.

Chapter fourteen

It happened three days later, on the one that Peninah had appointed for Tamen, that he went to the particular place and waited about until he felt ashamed, his eyes on the (271) watch for his soul's beloved, but she was not there. Then a boy came up to him and said; "Who are you, my lord?"

Tamen said to him; "And what have I to do with you that you should ask me?"

The boy said to him; "I am looking for the son of a nobleman here, with whom an appointment was made for this time; so, I pray, tell me, my lord, who you are."

Tamen said to him; "I am the son of Jedidiah, the generous."

Then the boy took a sealed letter out from his shirt and (272) said; "A strange maiden gave me this letter yesterday morning, then she gave me my payment and said to bring it tomorrow evening out among the mulberry trees and give it to the son of Jedidiah, the generous, who would be standing there. So I took the letter from her hand and brought it to you, my lord."

Tamen opened the letter and read these words in it: "You have been at fault, my noble Tamen, in the words of your lips, but not in the sight of your eyes. They recognised me but your lips did not name me correctly. I am the one you seek, but I am not Rose, ~~nor~~ is this the name that I was called on the day of my birth; therefore, forgive me, I pray, my lord, for I deceived you twice. On the Carmel I did not make myself known to you by my name, and in Zion I lied to you, now, though

I will reveal to you the thoughts of my heart, I will hide (273) from you my name and lot. When I was called Rose on the Carmel, I was quiet and at peace; I knew no other love save that for my mother; but now I know how desolate my soul is. For when I raised my eyes to look at you then, I said to myself; 'Do not look at the sun for it is too high above you and your eyes will grow dim from its shining brightness and darkness will increase in your heart.'

Look away from me, my soul's delight, for there are thorns around the rose! If you wish to touch it, you will only hurt your hand, nor will you reach it.

This is why I have said to you; 'Look away from it.' I beseech you, my lord, let my soul be precious in your eyes - a soul longing for you yet fearing to look upon you. Let me be like a vision of the night to you, which flies away with the day and is forgotten forever; and you will be like an angel of the Lord to me - who has come down in the Lord's flame from heaven to kindle a fire in a perfect lamb and enfold it. Keep the matter secret as you swore to me. Pity a desolate soul, forget her as one dead from the heart. and give your love to one who is more fortunate than her."

When Tamen finished reading the letter he clapped his hands together, his mind astonished and confused, while he cried out aloud; "Alas, what failing of mind and breaking of spirit! Alas, delightful Rose! The knowledge of your secret is too wonderful for me, your love seems marvellous to me, and that you yourself long for me too. but who is standing as a barrier between us?"

When the boy who had brought the letter saw that its words brought grief to his spirit instead of joy to his heart, he said to Tamen; "Then my hope is vain, for I expected a reward from your hand, am I to be defrauded of it?" (274)

Tamen said to him; "Show me where the maiden's place is and I will show you my hand's generosity."

The boy answered him saying; "How am I to show you her place, my lord, when I myself did not see her face very well? Indeed,

when she mentioned your name to me I was very pleased for I said that surely there would be a reward for my labour, since he is the son of the 'generous'."

Tamen said to him; "Come to my house, but do not say anything, and I will pay you your reward there." The boy left him, and Tamen returned home with an aching heart, while he said to himself; 'I will go early tomorrow to Amnon and question him; I will search out Sitri as well, and maybe from both of them I will learn something about it all.'

All this time Amnon was sitting desolately in his room and was wearied of trying to think what to do. So he said to himself; 'Alas what of the third day for which I have been hoping; since that day has been darkened for me, and I am filled with disgrace instead of honour; mortal pain instead of love. Now Asrikam, my enemy, will rise up over me, alas! How can I endure to see my delightful one given to another, and where (275) am I to take my disgrace? There is nothing else to do, but to wander afar off without hope.' These thoughts cast his soul down to the dust, and he wept bitterly. Night came, and the turmoil of the city rose very quietly, while the turmoil within him rose up, and the tumult in his confused heart continued to cry out for Tamar who had been taken from him.

Jedidiah came with a bag of silver in his hand and Amnon rose up in front of him trembling. Jedidiah said; "Send your boy out from here." Poorah left and went to Zimri, for he was afraid to stand behind the door, lest Jedidiah should open it and see him.

Jedidiah looked at Amnon, whose face was stained with tears, and he spoke saying; "Here you are crying, Amnon, and so you have admitted to yourself that you have done wrong and betrayed me while I have been living trustingly with you. But all the same, it was not to heap up words that I have come to you, nor to give you a lesson in ethics which the sons of the Prophets failed to teach you; there is only one thing I ask of you, Amnon, be honest with me now, in return for the kindness and truth with which I wanted to treat you all the days of your life. Tell (276) me, for certain, is it true that Tamar made a covenant of

everlasting love with you?"

Amnon said to him; "Yes, indeed, my lord, this did happen on the anniversary of the date when I saved her life in Bethlehem; but what your daughter gave me as a sign of the covenant, you took away from me yesterday."

Jedidiah said to him; "So the truth has come to light as soon as I asked, and she is the one I have loved. But tell me Amnon, what will you do now, when Tamar's father undoes her covenant?"

Amnon said; "I will wander afar off, my soul embittered, for the rest of my life, I will go childless, nor will I ever know love with another, for I have sworn thus, and I have no father to undo my oath."

Jedidiah said; "Has Tamar not got a father, and it is your disgrace that you did not remember him?"

Amnon said; "Nor did the lion remember you either, when he lay in wait for your daughter's life."

Jedidiah said to him; "Was it not only Tamar's life that you saved? Now you increase the price of her ransom to take for yourself both her life and her honour. Is Tamar's honour not mine, and without me, Tamar will not give my honour to another! Alas, that my eyes have been opened to see your way! And now if you do not want to make me your enemy, take from my hand this bag of a thousand pieces of silver, this will be your reward, and Hananiel's ring which Tamar gave you as a sign of a covenant of love; I myself give back to you, so that it may be a memento for you, a reminder of disgrace; and since there is no further purpose in this ring because of Hananiel's death, so may there be no further purpose in your love for my daughter. Take these from my hand and get yourself far off (277) before morning, so that you will not be here, a stumbling block and source of grief to my daughter. See, I have warned you!"

Jedidiah stopped no longer for Amnon's reply, but left him the bag of a thousand pieces of silver and the ring, then he went from him angrily.

Amnon took courage when he saw that Jedidiah's anger towards

himself had been changed into help, he took the bag of a thousand pieces of silver and the ring, he put the lion's skin over his horse, and he rode off to Hadoram.

Poorah returned to Amnon's room and found him no longer there. He settled down in it, rose early in the morning, and told Zimri of the matter. Zimri said to him; "I know of this from Jedidiah, Amnon has gone afar off and will return here no more."

Poorah said to him; "And where is my reward?"

Zimri said to him; "Wait now, Poorah, for maybe I will find further need of you, and then I will pay your reward."

Three days passed after Amnon's departure from Zion, when Asrikam's heart sank within him, for his ears got word that (278) Jedidiah had given back to Amnon, the ring which he had taken from him, since he thought it an object without purpose; and he had given him a bag of silver too. So he took sympathetic counsel with Zimri as to what to do now, before Amnon returned with Hananiel from the land of his captivity. This was Zimri's advice to him: that he should urge Jedidiah to hasten to give Tamar to him for a wife; while Zimri worked out schemes to defile Amnon in Tamar's eyes; this time through the mouth of Maacha, who loved Amnon and to whom a ray of hope of becoming his would appear, if her mistress despised him.

Asrikam said to him; "Your counsel is good."

Asrikam went to Jedidiah and met him coming down from the Mount of Olives. So he said to him; "How much longer will your daughter Tamar set herself above me and turn away from (279) me, bringing to nought your covenant with Joram, my father?"

Jedidiah said to him; "Am I not the one who holds Joram's covenant, you are his son, Tamar is my daughter, and who would loosen this threefold cord? Do not fear, Asrikam, go to Tamar, she is there in her room, and you speak to her closely, just as your heart instructs you. You should know that she will speak with you now with another tongue."

Asrikam said; "If only Tamar would change her heart and love me just as she has hated me up until now."

Jedidiah said to him; "Have I not told you, I am Tamar's father, and she will satisfy my wish." Jedidiah went on towards the city.

Asrikam came into Tamar's room and found her depressed and sunk deep in her thoughts. When Tamar saw him she turned her face round towards the window near which she was sitting. Asrikam said to Maacha; "Go out of here, for I have something to say to Tamar."

Tamar said to Maacha; "Stay here, for my mind wants no secrets."

Asrikam said to her; "Is this the custom of the time, that hidden things are revealed and revealed things should be hidden?"

(280)

Tamar said to him; "Why is today different from other days, Asrikam, that you are wise and chose a crafty tongue?"

Asrikam said to her; "My heart has seen much wisdom from the day on which your heart strayed on to a crooked road."

Tamar said; "My heart did not stray, but rather it went straight to where my reason carried it. Although the rash heart did not reach it, just as a horse abandoned in its running does not reach the stag loosened in the valley."

Asrikam said; "Even the hind loosened in the valley would not reach the tent of the wayward daughter when she follows after her lovers in spite of the looks of her parents; and as for her, she will not reach the one who feeds on the wind, when he chases the east wind. That is the one of whom I spoke." (281)

Tamar answered but she spoke to Maacha; "Asrikam has chosen a crafty tongue for himself today. And you, Maacha, would you not say to me that such words would not disgrace those that argue in the gate if they spoke them; yet Asrikam wants to tell them in secret into the ears of but one maiden who does not want to hear them."

"You are mad!" answered Asrikam, "there is one only whose words you long to hear by yourself; if you would but listen all alone, to my speeches, then I would buy for you a thousand

of those who cultivate fine talk and not one of them would be less than he whom you have chosen."

"You always speak like this," Tamar answered him, "you should have the thousand Asrikam, for you are a prince; and if (282) indeed it was in your power to buy, buy wisdom, buy a heart; then you would understand that a fool has no heart, and he talks too much. How much longer, Asrikam, how much longer, will you boast of your wealth and your honour? You should know that both wealth and honour grope about in the dark, nor do they always find the man they seek. If only truth were a light on their paths, there would be a new way now on earth. We would see the naked wearing fine clothes, and the gloriously dressed stripping themselves of their ornaments; the lowly ones lifting themselves up, and the high ones bowing before them."

Asrikam was no longer able to control his temper, for his anger was hot within him, and he said; "My mind finds no pleasure in arguing further with you, such wisdom has (283) entered your heart, that brings low everything that is high and lifts up everything that is low. This is the lesson that pleases your teacher's mind and you yourself, like it too."

Tamar rose with disdain, turned to go out from her room, (284) and Asrikam left too, grinding his teeth.

Asrikam went towards the city, sought out Jedidiah, found him, and said to him; "Tamar did indeed speak to me with another tongue. It was like a sharp razor, alas! And as for me, I am weary of putting up with her words; this is the fruit of (285) the kindness you did to the shepherd, my lord, so you yourself cure her contrariness, if you can!"

Jedidiah said to him; "You are also too hasty in your actions, Asrikam, do not, I pray, be troubled in your mind, I myself will have words with her, be patient with me for a little (286) and leave me to establish your happiness. When Tamar completes her eighteenth year I will give you what you ask."

So it happened at noon, at the meal time, that Tirsah came out of her room and sat at the table on her husband's

right, with Tamen and Tamar on their father's left. Tamen was held fast in the multitude of his thoughts and Tamar was miserable. Jedidiah contemplated them but said nothing all the while they were eating, but when they had finished, he spoke to Tamen and Tamar angrily saying; "There is enough of your sitting at my table with angry faces to embitter my spirit, so no longer continue to look on me, until you have rid yourselves of misery."

Tirsah said to him; "I beseech you, my husband, do not be angry, if I am precious in your eyes!"

Jedidiah sighed to himself and said; "Alas for such times as these, alas! Since these ways have come into our palaces their work has shown itself on our daughter, to turn her heart away from following her parents, and to make her go astray through the stubbornness of her mind. Ask your daughter and she will instruct you in the customs of these days." (287)

Tamar's eyes flowed with tears unceasingly, while her father spoke. Then Jedidiah said to Tirsah; "Do not think to yourself that Tamar has repented of her actions, she but pours out her heart like water over the soul of her chosen one because he is not here - and so she has poured shame on to the son of princes. As for you, pay no attention to the sound of her crying, for her tears are as the early dew that passes and is dried up by the morning sun. Do not, I pray, my daughter, do not be downcast nor disquieted, just because your lover has gone away and will return to you no more. You should not weep for him but rather cry for yourself, and the sin of your youth, for there is no uprightness in you. You should know and note, that Asrikam is very good to you, but he is not to be despised because of all this. So now, for the next seven days you shall be ashamed of your actions, and during this time tell yourself that you have done wrong, to love a strange youth, without your father's permission. Do not look upon my face until you have repented of your folly." So he sent her away from him and Tamar went out weeping bitterly. (288)

Tamen left this father's house too. Then Tirsah said to Jedidiah; "Remember I pray, my husband, towards whom you have behaved like this; is Tamar not our only one, so why should you embitter her life?"

Jedidiah said to her; "The one about whom I spoke, he is your sin, Tirsah! See, her act is innocent and upright in your eyes, to despise the son of Joram, my friend, with whom I made my covenant, and to chose a strange youth, a child of the lowest of the people. Indeed, even if I do grant him his uprightness, for he is certainly intelligent, and also (289) of good heart and fine appearance; but what is the name by which I should call him? Is it chief, lord or nobleman? Is he not a child without a name? I know not what to call him."

Tirsah said to him; "Here you are, prepared to inspect the ancestry, my husband, but you will not examine Tamar's heart. My father did not do so, but instead searched out my heart when he gave me to you; and as for me, I did not set my mind to know what was the root of your family tree, I just saw you, loved you, and I was yours. It was afterwards that your birth-place was made known to me. You have known before, my husband, how sometimes roses will bloom in a land of drought, while in the glory of Carmel and Sharon, briars and thorns come up."

Jedidiah said to her; "Listen, you whom my soul loves, I myself know what makes you so bold to speak like this, for (290) you are still straying after the dream of your father, and you see Amnon like the handsome youth whom he saw in a night vision. If only your father was alive, then I would give now all the wealth of my household to Amnon and send him to ransom Hananiel; but did your own eyes not see the end of the dream? Now, be content, and speak to Tamar closely to bring her back to Asrikam with a willing mind."

Tirsah said; "I will do what you say."

Maacha spoke to Tamar saying; "See now, my lady, what I said has happened; did I not tell you from the beginning, how (291) unfortunate Amnon would be, full of tossings to and fro without hope; and as for you, you will not be able to return his love

without shaming yourself and your parents. So why despise Asrikam, whose father's house is great and honoured, and whose wealth is very mighty, while all that he has is yours? And what would Amnon give you? He would only bring you himself for he has nothing more beside. Alas, my lady, my heart is faint inside me, when I see your soul's sorrow, since your father's face has taken on disapproving looks and he has sent you from him in disgrace."

Tamar said to her; "If only he would send me from his house forever, then I would leave all the comforts to go after Amnon, who holds all the life of my spirit. It would be a pleasure for me to live with him, even in a shepherd's tent. I would go after him with all my soul's desire, for under his feet the plain would flower, with the sweetness of his speech the (292) desert would rejoice, and the parched land would sing with the glory of his voice."

Maacha said to her; "As for me, at first, I thought his appearance fine, but after I knew him better, he looked like any of the youths of Zion to me. If you would only get to know Asrikam, then you would forget Amnon, and this is the advice that I give you; to forget him, for he will come back here no more."

The seven day of disgrace passed for Tamar, but Jedidiah got no answer from her mouth. So he said to her; "Be (293) prepared, my daughter to greet Asrikam as your beloved, for in another ten months you will have completed eighteen years, and you will be his - whether you want it, or whether you refuse."

But Tamar was silent and answered nothing, while her soul wept secretly.

It happened one day that Tamen came into Tamar's room and made Maacha leave her; then he said to her; "Listen closely, my sister, to what I have come to tell you, and by the Lord, I swear that there is no deceit on my lips."

"I know, my brother," answered Tamar, "speak, for I am listening."

Tamen spoke and said; "You should know, my sister, that I have loved Amnon as a friend, as my brother, and that I have hated Asrikam. Then you, yourself, made a covenant with your chosen one, and one evening when our father frightened you suddenly, Amnon went away on the morrow, and it is not known where he is. So listen, my sister, and know of man's treachery, for it is great."

"A certain man from the hill of Benjamin has come to me and told me the following: 'I did, in truth, go up to Jerusalem to appear before the Lord at the Feast of the Unleavened Bread, and I saw among the young women, a maiden of comely appearance, the daughter of a poor man who was dead, and whose mother (294) was a Philistine. My soul longed for the maiden, so I went to her hut which was by the Valley Gate. I asked her directly to be my wife and the maiden consented; so I gave her a bride price and dowry and told her to stay there for a month while I divided up my father's inheritance with my brothers, then I was to come back here to take her to my house. The maiden said to me that it was well. But it so happened before I journeyed home that I lodged my boy in a dwelling near to the hut and ordered him to look into the maiden's ways, to know if they were upright. But at the end of a month, when I returned to Jerusalem, I no longer found her, and my boy told me, that a youth with fine eyes had come to her hut one night, and was there until the dawn broke. Then he left the hut and went to your father's house.'"

"This is what the man told me, and Poorah disclosed to me that Amnon did indeed slip away from his house one night and returned as the dawn broke. As for myself, if I did not know still other hidden things about Amnon, then I would now give the lie to the man and to Poorah. But surely the truth of the thing is established by what my eyes saw concerning him. As for you, my sister, you should know that our father might perhaps turn and repent and give you to Amnon. So then, take care, for yourself, lest he still may take another wife along with you, and if he has taken the maiden as a wife for himself, you should command him to send her away and to give her a

bill of divorcement before he marries you."

Tamar was greatly astonished at her brother's words, and her spirit inside her was troubled, but she hid her confusion from her brother and said; "Do not I pray, my brother, be such a fool as to believe everything; a thousand men may lie, but Amnon will not be false to his faith. Leave me, my brother, if only our father had not divided me and Amnon, then I would laugh at your words." Nevertheless Tamar did pay heed to the matter.

Jedidiah saw that Tamar hated Asrikam absolutely, so he stopped bothering her and left her to herself. He said to Tirsah; "We may now see to whom the Lord has assigned Tamar, our daughter."

Chapter fifteen

Three months passed from the day on which Amnon had set off on his journey, and it was not known where he was. Tamar always went up early to her father's vineyard and all alone moved among the trees. It happened one day as she walked in the vineyard in the morning as usual, a Zidonite approached her with a letter-scroll in his hand, and said to her; "Are you Tamar, the daughter of Jedidiah, the generous?"

Tamar said that she was. Then the Zidonite said; "Pay me my reward and I will give you this letter, which a youth, whose name is Amnon, has sent you from Assyria."

Tamar said to him; "Come here when the day is full and you will then receive a satisfactory reward from me." (296)

The Zidonite said; "I take your word in good faith, for you are a daughter of a generous man, and you will not defraud me of my fee." The Zidonite left her, Tamar's heart beat (297) and swelled, and here are the words of the letter:

"I am in the land of Nimrod, in the city of the tyrant nation, in Ninevah. Rise up, daughter of the generous one, and give your mind, Tamar, to the words of Amnon from a far off land. I loved you in Bethlehem, I longed for you in Zion, and even at the ends of the earth, you are my own treasure. I am far

away from the source of my life, but your face comes with me, it leads me and speaks to me in dreams and when awake. Lo, your father gave the ring back to me, and a thousand pieces of silver, and you know why I wanted them. Only let me find the one I seek; I will ransom him, take him, even set him before you, and then I will say to you; 'See the dream is resolved.' I will make you mine forever, and even your parents will say that Amnon has wrought mightily.'

'If only I had wings like the dove, I would fly to you immediately; I would see your face, and I would know, my soul, whether you were safe. Then the thoughts of my heart and (298) I myself, too, would be at peace, and my bones would not shake for spells. This is something I noticed, examined, and watched most carefully, while living in your father's house in Zion. Sometimes while I sat in the wall chamber, suddenly my mind would feel happy, and I would not find the reason for such a thing in myself. I went to you and when I found you, you too, were happy. Then sometimes when my soul was faint, not knowing what was the cause, I went to see you and lo - you were sad of spirit. I drew your attention to all these things, and you spoke to me so sweetly saying; "Did you not know already, Amnon, that from the time we entered into a covenant of love, my portion is with your soul and my soul is with your portion, the joy of one is mingled with that of its companion and ^{its} ~~the~~ sorrow ^{with} ~~that~~ of its fellow." I have hidden your pleasant words in my ear and they give me support all the time; thus, you will always love what my soul loves, and hate what my spirit hates.'

'So it is, beloved of my soul, one spirit for us both, and if that be so, how can my trembling spirit not be in fear now? What is happening to you, Tamar, my dove, did your father punish you? Has Asrikam annoyed you, or are you anxious about Amnon, your loved one? But I must not set on you the signs of my mood, the signs of this present time; may no sadness nor sorrow reach you, and if they come, let them fly away like clouds from the light of your countenance.'

'If only I would fall asleep immediately and then I would be filled with your image when I woke - the words of Amnon are

ended.'

(299)

As Tamar finished reading the letter she kissed it with her lips in the happiness of her mind, and said; "What man has known love like that of Amnon, or who uses such pleasant phrases as his? Indeed his love is a most vehement flame and his words, coals of fire." So Tamar spoke to herself, and she read the (300) letter a second and third time.

She was still musing, when Maacha, her maid, came to her and said; "Why is it that your thoughts are so deep?"

Tamar said to her; "Give me some advice, I pray. With what should a man's heart be examined to know if his love is faithful?"

Then Maacha said; "Surely if a man raised his eyes to another maiden, his heart is no longer faithful to his beloved; and if he spoke of love with a strange woman, he would have profaned his covenant with her."

Tamar said to her; "You have counselled well, but maybe we should now keep back our words for another time, as I have something secret for you."

Maacha said; "It is well, my lady, I am ready for whatever you may command me."

Chapter sixteen

God's city feared the blow from the hand of Sennachrib, King of Assyria all the time. Day by day tidings of his greatness were announced and there was nothing but vexation in receiving the report. In the garden, morning and evening, Tamar (301) entreated the Lord to bring Amnon back safely and with a heart faithful to her. The secret that Tamen, her brother, had told her, depressed her mind, so she spoke of it to Maacha in order to give herself relief; and she read aloud to her, the letter which Amnon had written. But Maacha continued to kindle the fire of jealousy in her mistress' heart. Then Tamar persuaded Maacha to go to Poorah subtly and to capture his heart with love, so that she might hear from his mouth all Amnon's secrets. Maacha did not delay doing everything her

mistress ordered her to, for she said to herself; 'Hurrah! Amnon will be driven out from Tamar's sight and will return to his days of poverty; then he will be mine.' So she took sympathetic counsel with Zimri about what she was to do. Zimri instructed her in his own scheme and afterwards sent a message to Asrikam to tell him to be ready to meet him in the morning.

The dawn continued getting lighter until it was full day, the sons of Zion had left their beds and houses, and there they were, jostling each other at the portals of the gates. The officers of the King and the counsellors went up to the gate to exchange ideas and advice, as to what should be done in the city so that it would be safe and strong when the enemy came upon it, while the rest of the crowd of people (302) pushed round each other like a crowd of locusts. Some trampled the dust of the streets with nothing at all to do but to pant after any news; and some spoke foolishly of things they knew nothing about. Those that schemed falsehoods and devised lies on their beds, found it within their power to sell their lies for their money's worth and to let their prophecies fall in the main thoroughfares in exchange for wine and strong drink.

Over there a company of men surrounded one man who spoke (303) of peace to the people of God saying; "Lo, the King has sent ambassadors to Egypt to seek strength from Pharaoh. Are we not at peace with him and surely he will not turn away the faces of our messengers."

"Pharaoh's strength is as nothing for us," one of the listeners answered him, "for what use will the Egyptians be to us? Their defence is to stay in their own land and to drink the waters of Sihor."

While on another side stood a traveller who had returned from the river Euphrates, a group of men were around him, and there (304) he was speaking to them and saying; "Alas! The highways were desolate and lacked travellers, for the lion has come up from its thicket, together with its young lions and cubs. It has set forth from its place, weakening the nations, it, and its hosts along with it. The sons of Assyria and Elam travel

with their standards and Rabshakeh commands them, as mighty as a cedar of Lebanon. There they are, camped over by Charchemish, the fortified city which is built on the spot where the rivers Kebar and Euphrates join together. Even that great fortification is but a plaything to them; so what will the fortifications of Judah be! Will they not fall into their mouths like figs? In no time they will cross both the river Kebar and the Jordan."

Every listener's heart was moved by these words, and every spirit grew faint. They sighed altogether with a sinking feeling in the bowels. They were desolate and drew in their breaths a second, yet a third time, exclaiming; "Terrible! Dreadful!"

(305)

Both Hefer and Bukkiah were part of this company, but they spoke to each other and said with mocking lips; "Let us go and fetch wine and fill ourselves with strong drink, come!" Bukkiah went on to say that he had money and would open his hands to give drink to his friend who had no silver; since in no time at all, a man would cast his silver and gold into the streets and no one would gather it.

"Come, let us wash our throats in the blood of the grape before the enemy washes his footsteps in the blood of our slain."

(306)

But someone says; "Hush they have stopped talking, here comes ben Amotz and the King's officers, they are walking past us." The men of the group scattered, so Bukkiah said to Hefer; "Let us go now to Carmi's and drink."

This man Carmi was pious with the pious ones to the general view, but he was the companion of every criminal and thug in secret. But even to them he used always to clear himself, for he used to say of all his actions that in everything he did he would not find any iniquity that was a sin for himself. "He saw much evil but would not notice it, he heard the blasphemies of scornful men but as a man who does not hear. He exchanged his wine for a thief's loot and collected the price of its sale to his worthless friends in order to accumulate wealth for himself; and so Carmi filled his cellars with gold. His

(307)

house was a gathering place for profaners whose wickedness was not revealed to the public, but every day, morning and evening, he went up and bowed down to the Lord and was perfect among the perfect.

Zimri and Asrikam came to his house as day broke, just as they had arranged on the previous day. Carmi set wine in front of them while they sat in secret in his room, and they drank. Then Asrikam said; "It must be that there is some news to be found in your mouth."

So Zimri said to him; "Do you not know already that all my help and my every purpose is for your good? Do not despair of Tamar, for there is hope. You should know, my lord, that Amnon sent a letter to Tamar from Ninevah, a letter full of love and charm, which Tamar read aloud to Maacha, her maid; for Maacha has disclosed into my ear all about it. I have instructed her how to frame the deceit, so as to change Amnon's pleasant expressions into wormwood. Also the words which I put in her mouth succeeded in kindling a fire of jealousy in her mistress' heart, for she has incited her to speak familiarly and to flirt with Poorah so that she might learn Amnon's secrets from him, but Poorah is ours. So Tamar is wrongly led astray, she believes that Amnon loves another maiden, and her jealousy burns inside her."

Then Asrikam said to him; "Hurrah! Your words have found me this time. But pay attention, and listen now to mine as well, for they will conform with yours. Tamar does not believe wrongly that Amnon in truth loves another maiden. It is (309) so, and my ears received a hint of it from Achan's mouth. He spoke to me closely yesterday when he saw me sitting sad and forlorn in my room. He said to me; "How long, my lord, will you go on thinking of Tamar who despises you? Is she the only one in Zion?" And I said to him; "Is she not the only one for Amnon? How will I be able for it when I see her given to him?" Achan said to me; "She is not the only one even for Amnon, for he has found another maiden for himself, more

beautiful than her, a maiden in whose stead he would not marry seven girls like Tamar; but the girl is poor, so it is Amnon's object to get gain dishonestly by bringing Hananiah back from the land of his captivity. You anticipate him by engaging this fair maid to yourself, for I know that you have only to see her and you will forget Tamar." So I asked him her whereabouts, and Achan answered me saying that in another ten days I would see her, and that for the moment she was living with her mother right at the extreme border of Judah."

Then Zimri said to him; "This puzzles me, how does Achan know this? But no matter, this can be no other than the maiden who lived in the hut by the Valley Gate, and Tamen's soul cleaves to her hopelessly as well. He has gone about like a shadow from the day on which he saw her in the valley of the Tophet. Hurrah! There is a scheming spirit soaring inside me, so now let us wait for the day when the maid comes back here, and for the day when Amnon returns."

They were still talking when Hefer and Bukkiah came to Carmi's house with noise and shouting. Hefer said to Carmi; "Our souls have been soured by the people's talk in the streets(310) fear is on every side, so we have turned here towards your house to drown our sorrows and troubles with flagons of wine and strong drink."

But Carmi, who thought Zimri was a respectable man, rebuked Hefer and Bukkiah because they were within earshot of Zimri, who sat in his back room and would hear. So he said to them; "Be quiet! Now is not the time to make fun."

Hefer fixed his gaze on Carmi and said; "How does today differ from other days, Carmi? Have you brought an (311) inspector from the Gate to your house to give us the judgment of the wine?"

"Let me deliver the judgment for you," said Bukkiah to Carmi, "look here and understand the matter, here we are both alike, empty men, and the vessels are full of wine; but we will empty the vessels into ourselves, so that we, ourselves,

shall be full and the vessels empty, is this not so?"

"Stop this," answered Carmi, "sit here and drink."

"It can only be that an inspector from the Gate is standing behind the walls," answered Hefer, "come let us search the rooms, come what may."

But Carmi seized him, lowered his voice, and said; "Asrikam and Zimri are there."

Then Bukkiah said with a shout; "Hurrah, they are good men, they will provide for our mouths as well."

Asrikam heard and opened the door of the room for them, so Hefer and Bukkish entered and found Zimri sitting and gazing into his glass.

Hefer said to him; "Your thoughts are sunk deep in the wine, as if you seek to find in the liquor of the moist grape your other worldly consciousness; or do you hunt there for new things which have not yet been created?"

"Just as you say," Zimri answered while the glass (312) bubbled up to his mouth, "new things as well as old ones are hidden in this very redness, but they are very pleasant when kept in our bellies."

"A perverse spirit is mixed with wine," answered Bukkiah, "for it goes about secretly, only to make known its deeds in public; let it but enter into us, when a spirit in our bellies urges us on, and every thought that boils within us makes (313) wings for itself, and flies to lie resting for the openings of our mouths, it is the curse of the Lord!"

"And what great things are kept inside you?" Asrikam asked him, "Do you fear for the secrets locked within you; lest they flutter from their cages like flying birds? Is this the time for a man to fill you with wine like a bottle, until every secret mutters on your tongue?"

"No, my lord," Bukkiah answered him; "I am not like that myself, my spirit is faithful in its cups, and my soul correct among the grape flagons, however many. I am a faithful spirit withal. But we have spoken enough dry jests, order, (314)

I pray, my lord, and Carmi will bring us wine, strong drink, and of all the beverages with which the Lord has blessed his vats. If grey hairs be sprinkled on us from sorrow and sadness, a bowl of old wine will renew our youth like the eagle."

Then Asrikam said to Carmi; "Fetch wine and let us drink."

Hefer said; "Only mete out a just measure for us."

"Long live our King, Hezekiah!" answered Bukkiah, "for from the day he has sat on the throne of our kingdom, our wine has not been mixed with water. The measure is just and full, nor does our belly lack. Yesterday the guards visited the taverns and they found in the house of Izhar, the Carmelite, disgustingly scant measure and the drink of bitter taste. They smashed (315) all his vessels into pieces, just like the breaking of the potter's jar, they put him in the prison court, and his wine was confiscated. You too, Carmi, take heed, let not the measure be scant, lest we break all your vessels, so that among their pieces you will not find a potsherd with which to scrape yourself."

"You speak well, wine is a mocker!" Carmi answered him, "but do not fill your belly with the east wind, for every wise man should be silent at this time."

"Hurry, my good man," Hefer answered him, "speed up your actions before Assyria comes into our land." So Carmi went and fetched wine which he poured out before them, and they drank and grew drunken. Then Bukkiah opened his mouth and sang a drinking song.

"How fine are our faces, faces aflame, (316)

Reddened like crimson from blood of the grape,
Wine is so good, sweet juice when we drink it,
Comes down inside us a river of fire,
Sorrow pours down in the flood of its stream,
Call it Noah's waters, the father who made it."

"Enough of our eating the bread of sorrows,
Of walking cold at the mighty one's gate,
Of fearing destruction that comes from the north.
Just let us stay quiet today if we chose,

Today all is well, why fear for the morrow,
 Today let's drink, tomorrow earth covers us."

"That is just what I say," Bukkiah went on talking, "eat, drink, for tomorrow we may die! What sort of man loves (317) today? His heart does not sorrow for the days that have passed, nor will it trouble about the days that are to be formed, for he sees only one among them, the day in which he is living, and may he spend it like this in steady drinking."

"You have taken on the spirit of the wine," Hefer (318) answered him, "you have drunk of its juice, so your lips prophesy sweet wine."

"By rights, I am a spouter," answered Bukkiah, "if only I were the people's prophet in these days of confusion, who would not harken to me?"

"This surely is a time of confusion," Carmi answered, "all the same it is not good to faint in a day of adversity. (319) Have we not got a strong city? It will be a cover over our heads on the day of attack. See, its walls are fortified, our ramparts are thick, when the hosts of Assyria come thither they will pit their heart against its strength, its ramparts, and fortifications, and their strength will shame them. Behold, our chiefs are in Zoar and our envoys in Hanes, They toil to bring horse and chariot from Egypt, beside this, we have all the armour of the House of the Forest. Let us stand (320) up right and draw the sword, for we are men of war, and God will support our hand."

But Zimri, who sat quiet and silent up to this, drank down his cup, and said to Carmi; "Your wine is not mixed with water, but your words are mingled with the wind and the east wind. The strength of Jerusalem is a cover for conies; a feeble (321) people like yourselves, heroes while you sit in your cellars, those who put on dust, and whose strength is dirt. The lion will tread on their high places, and their stronghold will be destroyed. It is neither strong nor powerful. Here you are, all strong men who talk with pride and a mighty spirit while

the bowls of wine are still before you; but perhaps when you see the flaming sword, the glittering lance and spear, your lips will then be dumb, speechless. When the enemy is at the gate, with whom will you bandy words? Ask a man about it now, who has seen affliction, one like myself, who lived through the seige and beleaguerment within the gates of Samaria, when Shalamanezer beseiged it. No, my friends, and noble gentlemen, you will not make war against Assyria with talk."

"Alack," exclaimed Bukkiah, "Sennachrib has amassed the forces of the nations, he has inherited the labour of (322) their peoples, but he, himself is still as wide as the grave in order to swallow our safe dwelling places too. Is Assyria without vine and wine that they have come here to gather our wine and to find our sweet juice? Alack, Assyria like death, will not be satisfied."

"Be quiet," Zimri answered him with a laugh, "do not let your heart grow faint, we will cut a covenant with death, and the wine will not be cut off from your mouth."

Then Hefer spoke and said; "Let God do this to me, and more such, if this man moves from here before he has told us all that is hidden with him. Do you know something, Zimri, or have you heard anything, at your master's house, or from somewhere else you may have picked up a word. Tell us and let us know."

Then Zimri said to them; "Swear to me here, that you will not let my words be heard on your lips until the right time."

So Bukkiah said; "May strong drink become bitter, and may wine change to gall for us, if we give a hint of the matter."

Then Zimri said; "My heart trusts you, so listen to me, my noble gentlemen and my friends, see, I am a native of Samaria and I have no inheritance in Zion, but my heart faints within me when I see what a bad way it is in. For in vain does ben Amotz comfort it with the tongue of learning and with refrains of poetry and prophesy like a man whose mother soothes him, or like a babe whose wet nurse puts it to sleep with sweet melodies. Let us not listen to him, lest we sleep

the sleep of death! Any man who wants to live should listen to Shevna, the Treasurer, and give himself up as booty; for he is of another mind and will proclaim liberty for all who ask for peace with the King of Assyria. But now is not the time to pile up words. I have said one thing to you and more you will hear after you have left off from your wine."

"Only good and peace will come to a follower of Shevna," answered Asrikam.

Zimri said; "So, let us be ready for the day we will set to come together in Shevna's house, for he does not agree with Hezekiah; but let us keep the matter secret in case the quarrel be bandied about in public." And those blackguards swore (323) to him to keep the matter secret.

Then Zimri hastened to return to Jedidiah, his master's house to perform his duties. But Asrikam said to Hefer and Bukkiah; "I am young in years but you were grown men in the days of Ahaz, when our fathers practised witchcraft, cast spells, sought from sorcerers and soothsayers, in order to learn the fate of a nation or a man. Now we stand like the foxes in the breaches of Jerusalem; like blind men we grope in the darkness; and there is none among us who knows towards what. Our eyes are directed only to the vision of ben Amotz. If I knew of a fortune teller or sorcerer here I would add to his reward to learn what will befall Zion and what will happen to me too."

Hefer said to him; "Listen, my lord, to what happened to me about four months ago. I was walking along towards evening, among the mulberry trees, and saw a woman there, covered with a shawl, and accompanied by a comely maiden, whose like I have never seen. I questioned them to know whither they were walking. Then the woman said to me; 'I have come up to Jerusalem with my daughter, from Beer Sheba, and my daughter has begged me to show her all the sights of this city.' It happened that I saw a man walking some ways off, and he came up, so I left the two women and went on, for I feared

lest he be suspicious of me. Meanwhile the two women (324) slipped away among the mulberry trees like deer or hinds of the field. And from that time I have been very annoyed that I left them; they could have been nothing other than witches."

And it came to pass, they finished speaking, and each man returned to his home. Quarrelsome thoughts hummed and murmured in Asrikam's mind but he hid them until a suitable time.

Chapter seventeen

Two months have passed since the day Tamar received Amnon's letter, but she still did not know his whereabouts. Every day as the dawn rose Tamar went early to her father's vineyards (325) to pour out her heart like water before the Lord, and to pray to Him to bring Amnon back to her in peace, and with a perfect heart, faithful to his covenant. It happened one day as Tamar stood in the vineyard at the usual hour, when the dawn rises to full morning, that Maacha came up to her and said; "May your heart not faint, my lady, when you hear that Amnon and Hananiel are at your father's house, for they have just arrived."

"Amnon, Hananiel," Tamar cried out trembling with joy, and her spirit was shaken, but she hastened to go back to the house. This is the sight that greeted her eyes; Tirsah, her mother, was falling on the neck of an old man, crying out loudly; "My father, my father, the source of my life." Jedidiah, her father stood before Amnon, amazed and astonished, with his hands spread wide and calling, "Hurrah, hurrah, my eye has seen wonders that I never expected."

Tamar's heart grew faint at this sight, and she did not know what to do. Both Tamen and Zimri stood along side her at the back of the room in wonder and amazement.

Suddenly Tamar cried out; "Hurrah, O apple of my eye."

Then Jedidiah seized her hand and placing her before Hananiel said; "Turn I pray, my father, towards Tamar, your

daughter."

Hananiel clasped both Jedidiah and Tamar and said; "Turn, I pray, my son, towards Amnon, your son, the redeemer of my life, and heir to my wealth. Hurrah, for my dream has come about. Not one thing has fallen to the ground. Amnon has (325) wrought mightily for your daughter, he has done great things for me, may his honour be great also."

"Alas," answered Tirsah, "Amnon has done much for us, (326) and we have punished him severely, but now we are powerless to atone to him," and Tirsah wept as she spoke.

Then Jedidiah fell on Amnon's neck and weeping said; "Pardon me I pray, my son, that I have abused you by not understanding what you were about, but now, rise up towards Tamar, your beloved and awake to her love, for the dream has worked out. As for you, you know that there is a covenant between Joram and me and how am I to cancel it? You ask Hananiel, my father, for Tamar, his daughter, and he will not deny this request from your lips." (327)

Tamar was still like one in a dream, so Amnon drew near to her and said; "See, now, gentle lady, here is Hananiel, your father, I have ransomed him, I have brought him, I have also placed him before you."

Then Tamar roused herself and said; "You are my light and my salvation! You, why you have reconciled the heart of the (328) fathers with the sons."

Then Hananiel took Amnon's right hand and said within the hearing of all Jedidiah's household; "Lo, all my treasures, which I hid long ago in Samaria are now loaded onto the shoulders of young asses, nothing is missing from them, and I have (329) given them today to Amnon, who ransomed my life. Now I am poor, and Amnon is rich, even among the most wealthy of the men of Jerusalem; and Tamar is my daughter, so what else shall I give him in exchange for the life and kindness which he has done for her sake? Give your chosen one now, Tamar, my daughter, a place and a name." While he said this he took

Tamar's hand and enclosed it along with Amnon's in both his own and turning to Tamar added; "This is the youth with fine eyes, who has ransomed my life through his love for you. His birthplace is hidden, but his horn will be raised through you and his own blessed soul, for that is his ancestral honour. Now, Amnon, my son, since Tamar's love is a wonderful thing to you, and you have risked your life twice already for her sake, so her life must be precious in your eyes; then marry no other woman to distress her. Drink together from the cup of joy to the full, and let no strange woman come between you."

Amnon said; "Tamar is one alone to her parents, and she will be my only one forever."

Then Tamar said to him; "I am yours forever, for you have taken my heart!" While she said this tears poured down in a stream over her cheeks.

Then Tirsah said to Amnon; "Our talk is over, Tamar is yours, so you take her into the vineyard and talk with her alone, she is still like someone in a dream."

So Amnon hugged Tamen, and calling a greeting to Zimri, he took Tamar and went with her to the vineyard. He said to her; "The dream has come about and our eyes are seeing its explanation; so now, awake towards me and let your face shine upon me, for in the light of your countenance, I find my life."

Tamar said to him; "If only your heart would be thus towards me always, just like today."

And Amnon said to her; "Do you not already believe in my heart? Do you not already know, that for your sake I scorn all danger? Only in you alone is the life of my spirit, and by your lips I will live all the days of my allotted span. By the Lord, I have sworn it!" So Amnon kissed Tamar and she too, gave him many kisses.

(330)

Then she showed him the letter-scroll, which she had hidden with her; and she said; "My heart is with your mouth and lips to have them incline towards all you may want; make me believe that your mouth will speak true and faithful always."

So Tamar paid no further heed to what Tamen, her brother, had said about Amnon, and she stayed talking with him of love until noon, then they returned to the house and found the meal prepared. They ate and drank and cheered their hearts, but Amnon drank no wine, for he had sworn a vow of abstinence to the Lord, to take no wine for thirty days from the one on which he came to the gates of Zion.

So Hananiel said to Amnon; "The thirty days of your abstinence will pass and then we will gladly rejoice on your wedding day."

But Maacha was very miserable within herself when she saw the horn of Amnon, a child of the poor of the people, was lifted on high. So, on the morrow, she disclosed into Jedidiah's ears that Amnon was false in his faith, and that Tamen, his son, knew it as well; for Amnon had loved another maiden after he had cut a covenant of love with Tamar. Jedidiah questioned Tamen, his son, who told him all that Poorah had related to him and what his own eyes had seen of their meeting among the mulberries. Jedidiah was disturbed and astonished but he ordered Tamen to hide the matter until he uncover the mysteries behind Amnon's conduct.

Then he said to Tamen; "Send Poorah to Amnon and let him serve him, but order him to watch over his ways; and if he finds out the truth of the matter let Poorah tell Maacha, and she will open Tamar's eyes. It should then come about that she will reject her chosen one because of his having sinned against her, and I will give her, with a strong hand, to Asrikam, the son of Joram, the man of my covenant. Amnon will lie down in sadness, but it is of his own doing. As for (331) you, speak affectionately with Amnon, and do not worry yourself to condemn him before we have sought out his secrets."

So, it happened that day, that Jedidiah said to Amnon; "I have ordered the builders to build you a house on the Mount of Olives where you cut a covenant of love with Tamar. So, now until your wedding day, stay, I pray, in the summer house, that you may hurry on the workers and inspect their work."

Amnon said; "Good, my father, let it be as you say." (332)

Amnon left Jedidiah's house that day to stay in the summer house, and took with him silver and gold from the treasures which Hananiah had given him. Poorah served him, and each day he sent to Tamar, by his hand, a selection of wines, while Tamar sent him delicacies and precious things. (333)

It so happened that during the days Amnon dwelt in the summer house that he sent to tell Sitri that he had returned from Assyria. He counted each day as a year until a month of them would be completed, nor did Poorah observe him doing anything wrong. So twenty-seven days passed and it happened that night that Utz came to tell him that Abishi was very ill, and that Sitri, his brother, had arrived from the Carmel and was preparing to come to Jerusalem to see him on his wedding day. Utz went out of the house and Amnon followed after him, for he saw that he had something to tell him in secret.

Outside Utz said to him; "Go tomorrow, at night, to the hut by the Valley Gate and your eyes will see what your soul loves. Only keep your visit secret."

Amnon gave Utz gifts and he left. Then Amnon waited with joy and happiness for the morrow when he would see his mother and sister.

It came to pass, on the day after, when Amnon still counted but two more days to his wedding, that Zimri went, in the morning to wait near the river Shiloah, where Asrikam, through one of his servants, had appointed a place for him. As Zimri was passing by Absalom's monument which was on the slope opposite Jerusalem, one of the disciples of the Prophets was standing there speaking and uttering these words; 'Rebellious children, come hither! Joiners of conspiracies, draw nigh! Come, look on Absalom's monument and be corrected, it is a sign to all who raise up a hand against their fathers, that their ends will be as his. Who is the father of the people?

Is he not the King? And who is the son that destroys his father? Is he not Shevna, the Treasurer, a companion to Absolom? Ho, child of bitterness, who forgets God and reproaches the footsteps of his Anointed. Ho, he who sets his hand with conspirators! Terrible shafts will pierce your heart also, and like Absolom, you will die childless between heaven and earth. Absolom prepared this place, a column, while he was yet alive; you also have made for yourself a place and name in Zion; and you have quarried a grave for yourself here on the mountain's height. But here is the Lord carrying you away in captivity to another land. Absolom died in the heart of the oak, but the curse which the Lord has spoken through Isaiah, his servant, shall lie on you."

Zimri roused himself at his words, which fell like sharp arrows into his heart, and he said; "O disciple of a prophet, why do you drop your words before the trees of the field? Are there no people in Zion, or have they no ears?"

"In truth the people are grass," answered the disciple of the Prophets, "dry grass for the day of the Lord who will set fire to them. Their ears are deaf to listen, so is it not better to speak in the wilderness with no one there, than to talk to no one in a city?"

"You are mad, O man of the wind!" Zimri answered him.

"Indeed I am mad, for I have spoken the truth," the disciple of the Prophets replied and left.

Zimri went on standing there, thinking about the words of the disciple of the Prophets, when Asrikam arrived and said to him; "What will you answer today, Zimri, when the shepherd of a flock has become the companion of nobles, and the nobleman is the one who feeds on the wind?" (336)

So Zimri said to him; "Indeed you are always one who feeds on an evil wind, so why should your temper not be ruffled?" (337)

Asrikam said; "If this is so, you tell me why my spirit should stop complaining. But, I will answer for you, a spirit

of vengeance would revive me, encourage me, and lengthen my life. Is this a small matter in your eyes, that just as one laughs at a despised person, so Tamar has mocked me when she raised Amnon up from the dunghill, to give him her love. There he is, a child of disgraced parentage, a persecutor, who pursues me like a cruel angel over everything I do. Listen to what happened to me, then you will be astonished and draw in your breath."

"Yesterday Achan took me in the afternoon, to the very fair maiden whom Amnon loved before he engaged himself to Tamar; and it so happened that we came to her hut at the Valley Gate and found her sitting with her mother embroidering on silk. What shall I say to tell you Zimri about the girl? I will say only one thing, if Tamar is as fair as the moon, (338) that maiden is as clear as the sun. I saw her, I longed for her, and I said to her directly, within her mother's hearing that she should shake herself from the dust and become a gentlewoman in my palace. The maiden looked straight at me, then glanced back again at her handwork, and made me no answer. So, I said to her; 'Am I not the son of Joram, the nobleman, who speaks of comforts for you, so how do you reply to me? Will I not, in truth, be able to raise you up?' But the maiden was dumb and answered nothing. Then her mother said to me; 'Forbear I pray, my lord, my daughter is not used to being with gentlemen, and much more so with a nobleman of Judah like yourself, who has condescended to speak affectionately to her, but perhaps....'"

"But I did not let her finish her words and I said; 'I know where lies the root of the matter that is to be found in your daughter; her heart has been deceived by one who feeds on the wind; it goes after Amnon, the shepherd, who wantonly leads women's hearts astray. Is he not the youth who has sworn to Jedidiah to marry no other woman beside his daughter?' The eyes of the mother and the maiden flowed with tears, and they trembled as I said this. Then the mother said to me; 'Let God

act thus with me and more so, if I give my daughter to Amnon for a wife. But now, my lord, leave the girl with me for a month, until her heart be ready for you, then I will send and tell you.' Achan said to me; 'Let it be according to her words, for this woman will not lie.' So I rose and went out from the hut with a bitter soul. But if so happened that I went again to their hut at night time by myself, and there was a light in it. I dared not go right up to it but I said (339) to myself that I would stand behind its walls and peep through the shutters. Oh, how greatly I trembled when I saw Amnon clasping the maiden and she falling on his neck, while her mother hugged them both, for a time. My mind wandered, my eyes dimmed, and my ears were deafened by the resounding of their kisses. Is this the very fair one who is so modest about being with men, I said to myself, have I not told them of Amnon's wantonness, and notwithstanding, the maiden does not turn away from him. I shook where I stood and my heart urged me to set fire to the hut, but I bore my flesh in my teeth and I went away. I returned to my house, my spirits pounding, and I told Achan about it, but he said to me that I should be quiet and not worry, that he would bring the maiden to my house, or be driven out from before my eyes forever. But how will this help me? My eyes and not a stranger's saw Amnon's wantonness, he who has been placed as an adversary to everything I do. Alas, Zimri, my life itself is full of much disgrace and pain from Amnon's hand, and now it is my blood that he seeks, for one of us two will not survive, since one must die that the second may live his life."

Zimri roused himself when Asrikam had finished his words and said; "Tamar has gathered a serpent to play in her house, but it will bite her and there is no cure. Hurrah, my lord, the time comes to take action; as for me I must be quick and speed on my undertakings. An instant will be thought of as a day, and in but a little while your eyes will see the great fire which will burn Amnon, Tamen, Tamar, and the strange maiden; and

if you want one of them, then you will take her like a brand from the fire."

"Do not, I pray," answered Asrikam, "do not sell me the leopard's skin before it is captured in your net."

"Just as you say," answered Zimri, "but leave me for now, this is not the time for tarrying." and Zimri hastened to set about his work.

Chapter eighteen

That day, in the afternoon, Tamar was sitting in her room full of joy and happiness, her heart singing a song of love for her wedding day which was coming; her hands were making a splendid head-dress to be placed upon her chosen one's head on his marriage day, while Maacha was putting her mistress' beautiful ornaments into a chest, and sighing. (340)

"What ails you, Maacha, that you sigh?" Tamar asked.

Maacha shook her head and said; "Why should I rejoice at (341) a good time when it flees like the shadow? It but comes, and lo, it flies away for sorrow to take its place."

"Cease, silly," Tamar answered.

"I am, in truth, but a foolish serving maid," answered Maacha, "all the same I have sensed what is to come right from the start, because of signs which before this I have always found to be true. For three nights now I have heard the cry of the raven on our roof, is it not known that this bird is the companion of witches, nor does it bring tidings of peace. This is why fear comes upon me, Alas, my lady, that my lips should bring you word of something bitter today, but I can not hide it in my heart, when I see that evil confronts you. I did what you said, I questioned Poorah about Amnon, and he told me that he consorts with witches."

A great dark horror fell on Tamar when she heard this, (343) and she cried out; "Great God above, give me back the joy of your salvation and do not let me believe Maacha's words."

Maacha said; "My soul too, was very troubled when I heard

of this terrible thing."

Tamar shook herself and asked; "Does Poorah know who they are and where is the hut in which they live?"

"These accursed ones are a pair, a mother and daughter," (344) answered Maacha, "and the girl is graceful and charming, stealing hearts with her beauty. Poorah also knows where their house is, for he saw Amnon last night lovingly consoling himself with them. He wanted to save him from his sin, but he feared for his life lest the evil cleave to him, for who stands up against sorcerers and is successful? They are very fearful women, their covenant is with the wild asses of the wilderness, and serpents lick up the dust of their feet; they neither feed nor do their bodies decay, the flame does not burn them either, or a sharp sword prevail over them. On misty nights, at a time when the moon is blanketed and the stars dark in the sky, at midnight, when black fear spreads over the silent earth, then the daughters of wickedness go forth and move along their paths, in places forgotten by the foot of men, where the eyes shall not see them without fearing. They walk by the river Kedron, into which they have cast all filthiness, and to the Tabrith where they have passed children through the fire to Moloch. They live in graves and seek out the dead. Woe, indeed, to the eye that looks then upon their activities, for the ravens of the river will gouge it out."

Tamar was overwhelmed when she heard all this and she (345) fell on Maacha's neck and said; "Maacha, Maacha, tell me, I pray, that you are speaking to me of a dream, and I will think of you as a sister when I wake; tell me, that in order to test me you have forged a lie against Amnon and I will give you all Hananiel's wealth. Give me back Amnon, for without him I am poorer than you. But what is Amnon to me if it is the truth on your lips?"

But Maacha sighed and said; "Woe is me, my lady, that I obeyed your command, and what would be the profit of my deceit if I hide your calamity from you? Yesterday Amnon stole

out from his room and returned to it as the dawn broke, is that not something? You speak to him directly, I pray, my lady, perhaps he will turn and repent of his evil way. (346)

"Leave me alone, Maacha," Tamar answered her while she wrung her hands, "turn away from me so that I may weep bitterly, for I would cry in secret,"until my eyes see my break as great as the sea. But come what may, this very night I will stand vigil to watch over Amnon's footsteps. Tell Poorah, I pray, to hurry and come to me when Amnon leaves his room in the night, but do not tell anything of the matter to my parents." (347)

So Maacha went and did as her mistress said, while Tamar told her trouble to Tamen, her brother. He shook himself angrily and said; "I am ready to go with you to see the wickedness which burns like a fire in the hut by the Valley Gate."

Darkness covered the land when Poorah came to the window of Tamar's room, where Maacha watched for him. Then Maacha went to her mistress and said; "Arise, nobleman's daughter, do not delay for Amnon has awakened for his wrongdoings."

Tirsah came then to the room and said; "What is the matter with you , my daughter that your face is pale with crying?"

Tamar found an excuse and said;"It is because Amnon is sad about Abishi, his guardian; he is ill, and now, let me go, I pray, with Tamen to comfort him in his sorrow and then I will return."

Tirsah, who never denied her what she asked, told Tamen to take her in the carriage harnessed to the horses. Tamen (348) did so and made his way towards the Valley Gate, with Poorah driving the horses. It came to pass that when they arrived about two hundred cubits away from the hut, Tamen said to Poorah; "Stay here by yourself, Tamar and I will go up to the hut."

So they went forward, peered through the shutters, and there was the very fair maiden dressed in silk and embroidery, standing like a bride at Amnon's right hand, displaying her beauty and her glory; while Amnon placed bracelets on her (349)

hands and rings in her ears, looking at her with love and favour and kissing her. The maid herself gave him back a multitude of kisses too, while the mother watching the pleasant scene, drew near to them and kissed them in turn with love and joy but without saying anything.

"Open up your mouth, O ground!" Tamar's words whispered. (350)

"Send forth lightning, O God, and scatter them!" Tamen answered in a still small voice. "Let us turn away from (351) here quickly." While he spoke, he took hold of Tamar's hand and led her away. Tamar walked after him, her knees knocking together, until they reached the carriage where they sat down.

Then Poorah asked them; "What was wrong with the sight?"

Tamen said; "Woe, would that today God had not given us eyes to look upon the wickedness."

"Is this Amnon, my chosen one?" exclaimed the trembling Tamar.

"Woe," answered Tamen, "it is Amnon, your chosen one who has picked this strange woman who flowers at his right hand like the rose of the Carmel, and you, you will be despised."

"Woe is me, my brother," Tamar added, "God has changed the night above me and made me sad. A fire burns in my bones."

"Alas for this night," Tamen mourned, "may darkness take it, may it not see the eyes of the dawn. This night has swallowed, like the jackal, all Amnon's kindness and all his righteousness at one time; even the brotherhood between him and me is cancelled."

They were still murmuring and bewailing, when Poorah whipped up the horses and took them home. Then Tamen instructed Tamar in what she was to tell their mother. They sent Poorah to his house, and both Tamen and Tamar went to Tirsah's room, she came up to them and said; "What is the matter with you, my darlings, that your faces are downcast?"

So Tamar said; "Alas, my mother, a disaster has befallen me, for a witch has troubled me. Such a person met me and spoke to me in the hearing of Tamen, my brother, saying; 'Look out fair maiden, for evil lies before you if you become

the wife of your beloved.' She said nothing further, but slipped away and passed from me in an instant. It can be nothing else, she must have been a witch."

"Stop speaking foolishness, my daughter," Tirsah answered, "get to sleep and the evil spirit which has sought you out will turn from you. But do not speak of this to Amnon, your chosen one, to sadden his spirit. It is nothing other than that Asrikam has set this woman to frighten you." So Tirsah continued to speak to her closely in order to remove the evil spirit from her, but Tamar, who was aware of her own misery, refused to be comforted and cried all night.

Chapter nineteen

The morning lightened and Maacha roused Tamar, who had hardly slept, and she said; "Wake, my lady, for the sun is up."

"But alas for my sun, it has gone down!" Tamar answered (352) crying, "Tomorrow the sun will come out to light up my wedding day, but the day itself will be dark."

Then Maacha said; "Listen, my lady, and you will be amazed, for Amnon has come here and is waiting for you. He is over there speaking with Hananiel in his room."

So Tamar said; "Tell him, Maacha, in just a little while, I will be ready to greet him in my room."

Then Tamar rose, washed, annointed herself, donned her fine clothes, put on her ornaments, and shined her face, (353) so that Amnon would not see she had been crying. Amnon came into her room and said; "Are you well, my dove, are you quite awake?"

Tamar said; "The night was very long for me."

So Amnon said to her; "Just one day more, and you will call me, my husband, and I will call you, my wife." While he was saying this he kissed her on her lips, Tamar's face paled and she said; "Your lips, Amnon, are burning with fire; is it for this only that you rose early to come to me this morning?"

Amnon said; "Even if it is a small thing to you, it is a big thing to me, for I love you a thousand times more than you love me; so, maybe this is the reason for which I have hurried to you. Have I not sworn to you that by the word of your mouth I will go, and by the word of your mouth, I will come; always. That is why I have come now to ask your mouth, my only one, shall I go to Bethlehem to see Abishi, my guardian, who is very ill."

Then Tamar said to him; "Have you always kept your vow, just as you are keeping it today?"

Amnon said; "By the Lord, I swear, that I will not change what comes forth from your lips."

Tamar said; "If so, I ask but one thing of you; since I have loved you until now, begone from my father's house and from the land of Judah, and let not the sole of your foot tread upon it after three more days."

"Alas, Tamar," answered Amnon with a start, "is this your voice, my dove? Are these your words, my undefiled?"

"I am neither your dove nor your undefiled any longer," answered Tamar, "for I will not go on loving you, I have repented that I did not fulfil my father's wish before this, and now another spirit is with me to establish my covenant with his friend and to become the wife of Joram's son. See, Amnon, I am fickle and contrary, so loathe me!"

"Tamar! Tamar!" exclaimed Amnon while he set his gaze upon her, "Stop mocking me for it cuts me to the quick." Then Amnon was still and quite silent for a moment, but after that he burst out laughing and said; "I am very ashamed for I was almost prepared to think that the mockery of your lips was the word of truth! Just now your mouth spoke a bitter word but you ravished me with your doves' eyes; I know that your words will change and comfort me in an instant. Speak now, Tamar, sweetly as is your wont with me. But why have you chosen a deceiving tongue for me, in order to provoke me?" While (354) he spoke he lovingly took hold of Tamar's right hand.

But Tamar withdrew her hand from his and said; "That is enough, Amnon, speak no more! Remember your word and your vow and go away from my presence. Only tell nothing of what I have said to my parents; see, I have commanded you!" While she spoke, Tamar turned her back to him and went out from her room.

"Alas, it is a blow from heaven!" Amnon cried out, and his spirit trembled within him. "Alas, it is a sword in my bones, desolation and destruction, who will comfort me!" Amnon left Tamar's room troubled, broken, and downcast; he hastened to quit Jedidiah's house in order to hide his confusion. His heart pounded and felt like a stone; his eyes darkened but they did not weep; and his feet stumbled as he walked. But he summoned all his strength until he came to his house, where he fell helplessly distraught on his couch. For a time he covered his head with his bed pillow, which he soaked with a flood of tears; then for a time he rose and walked about in his room like one in a daze, and once he stood still suddenly and said; 'This is nothing but a terrible dream which I have dreamed, either Tamar imagined what she said or perhaps she is testing me, to find out how strong my love is for her. Hurrah! How great will be my joy when Tamar says to me; 'I have raised you up, Amnon!' But what am I saying? Tamar has driven me out to go to another land, and I have sworn to obey the utterance of her mouth.'

So it happened that after midday Maacha called to Zimri to come into the garden where Tamar was walking about. Zimri came, stared at Tamar, and said; "What is the matter with you, my lady, that your face is so long when your day of joy approaches?"

Tamar said to him; "Lo, among all my father's household, I have found you faithful, so I will tell you my trouble, but I expect you to conceal my words from my parents."

Then Zimri said; "My heart will not reveal them to my lips."

Tamar said; "In that case you may wonder at my tragedy, for this youth, Amnon, whom I have loved like the apple of my

eye and who was betrothed to me, has turned against me, and his heart has been seduced by witches."

"Do not, I pray, my lady," answered Zimri, as if he was amazed, "do not mock me, for a youth like Amnon would not do this."

Then Tamar said; "It is vain for you to comfort me, for my eyes and not a stranger's looked last night. Cursed be that night, which swallowed up all the days of my joy, and cursed be the witches who have hunted a precious soul! Alas, Zimri, destruction from the Almighty has come upon me, and it has changed paradise for me into a valley of death. But, nevertheless, my heart is still, in truth, moved between hate and pity, I do not know, whether I should pity Amnon or whether I should fear and hate him. Woe is me! For my heart is torn between love and hatred, vengeance and pity, which do battle within me. Amnon's love has struck a root in me that I dare not uproot from inside me without tearing the caul (356) of my heart. In my anger, I drove him away this morning from before my eyes, and now my anger has returned but together with it my regrets are kindled. Whom have I sent afar off and driven away? Why, Amnon, and all the delights of my life! I am nothing without him and my life is as nought except for him. I beg you, Zimri, discern my mind, and bring back my banished one."

Then Zimri clapped his hands and said; "My heart weeps for you, Tamar, my lady, and my bowels hum for Amnon your chosen one. O, the beloved ones, the beautiful ones, how have you been parted so suddenly in the full strength of your love?" As he said this he took his handkerchief and wiped a tear from his eyes. He was like the crocodile which lurks in the midst of the river of Egypt, which beast, when it makes a prey of a man's life, will begin to swallow him from the sole of his foot, and when it arrives at the top of his head, vainly struggles to gobble him down all at once; but, being unable to do so, will mourn, cry, and bewail bitterly; such was Zimri's weeping, and his mourning for Amnon.

Then Tamar said; "Let me beg you, Zimri, give no sleep to your eyelids to night, but speak closely to Amnon, argue with a gentle tongue, and maybe he will turn and repent of his evil way, so that the covenant of our love will not be cancelled."

So Zimri said; "If the Lord is not far from his kidneys, I may hope, as we talk, that you be brought near to him; and if he will take instruction from my mouth - he will return to become the nobleman of your youth."

"Would that God make him willing," answered Tamar, "for my soul wants him and I do too, then he would once more continue to possess my heart with still stronger love."

Chapter twenty

Amnon cried bitterly all that day and tasted nothing. Utz (357) came to him in the evening and said; "What is the matter with you, Amnon, that your looks are so black and downcast?"

So Amnon told him that it had pleased Tamar to crush him (358) suddenly and then he related all that had happened to him. Utz drew in his breath, shook his head, and said; "Is this not just what I told you before; not to fly after the stork in the heavens; for then you are like the swallow which builds itself a nest in the topmost window of a palace. It has forgotten that wind and rain might cast it down, or the hand of man brush it away. Did I not tell you to take yourself a sweetheart from your own station for a wife, and make your life with her. But you did not listen to me. You longed to live in Zion among princes whom you knew not and who knew not your forefathers; who feared not the Lord, and whose eyes have no pity on man. Had fear of the Almighty but touched Tamar's heart, then she would not have turned from you now, so cruelly."

Amnon said to him; "Did you not praise her righteousness to me in the beginning, before I knew her?"

So Utz said; "Have you not seen now that all her righteousness is like a garment with which she decks herself for the sake of honour and glory? Cease then, running after her lest

she break your scull in pieces. Forget the days when you strayed through love of her, and remove her memory from your heart." (359)

Amnon said; "Stop, Utz, I would forget my right hand, but I will never forget Tamar."

They were still talking when Zimri arrived. So Utz said to Amnon; "I almost forgot the matter about which I came; you know, that Abishi, my master is very ill and he wanted to see you."

So Amnon said to him; "Come to me tomorrow in the morning, and we will go together to Bethlehem." Then Utz left Amnon, but he kept his news secret and told nothing to Naamah and Peninah.

Zimri said to Amnon; "Are you well?"

Amnon said to him; "Lo, instead of being well, I am very miserable!" (360)

So Zimri said to him; "I know the cause of your sorrow, and on that account I hurried to come and comfort you. Alas, (361) these days new things sprout up every morning! I stood my watch from the early dawn until the day broke; I went out in the evening to walk through the streets of the city, and lo, terror is growing apace throughout the city. Many of our (362) captains have begun to move away, to flee far off through fear of the enemy. Some hurry to find a refuge for themselves by way of the coast in order to fly to the far off isles of Greece; and some hasten fearfully to Zoar and Zidon in order to save their wealth by sea, going in ships to Tarshish. I returned home, but even there, there was no rest for me; in it I saw change, things all strange and upset. Tamar has turned away from you and has gone back and chosen Asrikam. As for me, I tried to speak to her, I told her of your righteousness to her father's house and on behalf of her own life. I even argued to her face, her own behaviour towards you. But Tamar rebuked me and said; 'Who set you Zimri, as a counsellor and deliberator in my father's household? It is enough for you even to live in my father's house. I wish that

every stranger would not mix himself in the affairs of my father's household!" As for me, I was astonished at her words, for they were strange to me, for she is not wont to use such as these. So I hastened to come to you and ask you in person, to learn what has fired this anger. Perhaps you have made her heart turn back."

Amnon said; "By the Lord, I swear it, that I find in myself no fault the could be a sin. Lo, Tamar drove me away today from out of her sight and commanded me to go to another land. Her words I must fulfil, but I go from the land of the living to the land of the dead." And Amnon wept bitterly (363) while he spoke.

Zimri hissed through his lips, looked amazed and said; "One thing I ask of you, Amnon, do not cry so bitterly, for your sorrow saddens my spirit, and your tears make my eyes wet. What use will I be to you, if I too, am like a man in a trance? Make your voice stop bewailing and we will speak (364) together and take counsel with each other, as to what we should do now."

So Amnon wiped away the tears from his face and said; "Speak now, Zimri, do, and let me listen; for I am so troubled that I can not speak."

So Zimri said; "For myself I sensed what would happen to you from the beginning, because of my having known Tamar from her youth; for even though she is tender and gentle, her neck is as stiff as iron, and Tamar has embittered and (365) saddened her parents' spirits before you knew her. What they abominated, she loved, and what they gave out as folly, she loaded with praise. In a like manner, she hated Asrikam because her parents loved him; and she sent you far away, when they brought you near. If you came back again, you would see changes like these every morning; for what her parents want mixes a perverse spirit in her. If her parents despised you, then Tamar would turn and chose you. I am making the truth known to you now; for sure, nothing is fixed in her. Before this

I have said to myself about you, 'O unhappy Amnon, for Tamar will weave a spider's web for him, and in the end he will gather thin air into his hands for himself. Like a bird, his expectations will fly away, and Tamar will wander from him like a dream in the night, for her love took shape from a dream and it will return to the dream."

"Alas," sighed Amnon complaining bitterly, "how beautiful(366) that dream was for me. If only it had lasted my whole life long, then this very day I would die, so that I should sleep forever."

"Listen, now, Amnon," said Zimri, "listen to the philosophy which I expounded to a fool who sought advice from my lips in order to know whether he should seek a wife for himself in the cities or in the villages. I answered him in keeping with his folly saying; 'If you want to seek a wife for yourself, put iron and copper on your shoe, prepare provisions for yourself for years without number, and wander to the far places of the earth, so that you may say after that, that you have seen the ends of the earth but found no wife in all those places. This is what I always tell myself, and so I have chosen to live a bachelor. And you, Amnon, if you want to listen to my advice for the days that are coming, and even if you may refuse it, just this once I want you to hear me. Is now the time to take a wife, when all the captains of Jerusalem are fleeing? They cart their wives along with them with difficulty, they carry their children with lots of toil and trouble, and it shall come to pass, when the enemy meets them, that their lives will become his prey. It is not so with men like us today; men who come and go by themselves. Come, Amnon! Have we not both been driven out from Jedidiah's house, we are both fleet of foot, like stags and hinds of the field, let us get up and flee before our feet stumble on the hills of Zion, Hurry to find a refuge for yourself, for who knows the evil which Tamar has laid up for you. Lo, today, she has begun to find occasions against you, but tomorrow,

she may attribute slanderous things to you, the blackness of which you do not know, in order that she may be justified in all her actions; and if this is her purpose, what might be the result?"

"Woe is me!" answered Amnon, "Woe is me, that Tamar has brought me to this!" he exclaimed with a broken spirit. "From far off I ran to her and I fly now to far off places from her presence! And now Zimri, here like a brother in sorrow you have been born for me today, but perhaps your lot is not mine, for I am not without family ties. I still have a mother and sister, and how dire and bitter it is for me to leave these forgotten outcasts. But all the same, my oath forces me to leave the boundary of Judah. Do you ask me, where I am about to go? Why, I shall go forth to the sword, to captivity, and into every danger, which will befall me in the future; for what is my hope now? But as for you Zimri, why should you set out with me into the midst of trouble, why do you look to the captains of Jerusalem who are pleased to fly? Have they forgotten that this city of Zion is like a pitiful mother to us, it was (368) their joy in the days of their youth, swaddled, reared, nurtured them, and raised them too; so why should its sons harden their hearts against its love, leaving it bereaved and alone in times of sorrow. Alack, Tamar, does your soul and your very own self not know, as I do myself, that my soul is bound by thongs of love to the hills of Zion; and cleaves to its God, its Temple, its King, its Priests, and its Prophets? This you should have known, Tamar, and yet you have loosened holy bonds like these in an instant. Most certainly, I tell you the truth Zimri, it is only because I have sworn to Tamar to obey the commands of her mouth, ~~otherwise~~ it would not now enter my mind to take the sole of my foot beyond the city wall outside. In the days of confusion, I would rather suffer within it, seige and straitness, than enjoy myself in safe dwellings in a strange land. Stay now Zimri, both hope for and expect the salvation of the Lord in Zion, for there are

two things that can happen; if it pleases the Lord, will he not carry out a great salvation for it, whose like has not been heard of through all the earth? But, if he, himself rebukes Zion, what hope is there for her inhabitants; should they flee from the wrath of the Lord? Would not every refuge be lost to them? Because on every path trodden by the sole of their foot and along all their roads, the sword would kill off their children, and an old lion would eat them, while pestilence and hunger would destroy them. Alas, would that Tamar had not made me flee, for now, I would let my blood flow like water on the soil of Zion, and I would die in peace while my soul poured itself out on the bosom of my mother,"

But to Zimri these words were like arrows, for Amnon's spirit was still faithful to God and his holy ones; so a trembling seized his loins, when he saw that Tamar was completely mistaken in believing that he went secretly with witches, but that those women were his mother and sister. He feared greatly lest his deceits be discovered and Amnon's innocence come to light, and his heart was like a pot seething with murderous schemes. (369)

So he said to Amnon; "I will not go back on what I have said, I am ready to travel in your company. Here I am, about to go to Jedidiah and disclose to him that I am the one to leave his house. I know that he will pay me my wages, and send me willingly from his home; but, perhaps my words will succeed in turning Tamar's heart back to you, and then, how great will be my joy."

Amnon said to him; "Lo, a man has a thousand friends in his day of light and peace, but only one from the whole thousand is left him in times of trouble; and how precious is that one. Here all my friends have left me today, just as Tamar has left me, but you, you have come to comfort me, and how shall I reward you? But then, if the mouth of a friend can not speak well of us, would it not be like a harp hung on the wall of the house, not for sounding, but only a sight for the eye?"

So Zimri said; "Trust in me and be still, for in but a little while, I shall return and tell you something." Then Zimri left Amnon's house and went to Carmi's. He sent for Asrikam to tell him all that had been done since the night before.

Chapter twenty-one

When Asrikam came to Carmi's house he called Zimri into the inner room and closed the doors after them. Then Zimri said; "Praise me now, for my wisdom has stood up and I have your (370) enemies quarrelling with each other. Tamar has sent Amnon away, afar off from her father's house and from the land of Judah. He is black and downcast with this affliction, for he has sworn to obey whatever may be the utterance of Tamar's mouth, and he will not break his vow. In three days time the sole of his foot will not tread upon the soil of Judah, but your feet will stand firm on the spot, and you may choose Tamar or the very fair maiden. But why are you heavy and angry, and my news does not make your face shine?"

Then Asrikam clapped his hands and said; "In vain Zimri, you have laboured with the multitude of your deceits, to untie the groups and open the twisted bands, for just as you (371) undo two or three bonds, lo, the string is cut and there is no knot. I will tell you only a little of the matter, and your heart will rage."

"Ever since I have known Achan I have observed him eying (372) Hefer and Bukkiah, whom I support with the charity of my hand. As for them, they have hated him and have wanted to trap him. Now, at this time, it has become known to them that Achan has been calling at the hut by the Valley Gate, and they continued to spy on him. It so happened today, in the morning that I went with Achan to that hut and the woman said to me; 'Why have you been in a hurry to come before a month has passed?' So I said to her; 'Because you have been in a hurry to be false to your promise, and you made merry with Amnon

last night. So, now, I will not address my words to you, but to your daughter.' Then I turned to the maiden and said; 'You should know, gentle lady, that you have kindled the heat of Tamar's anger and her jealousy will pursue you to the grave, nor is there anything to support you against it; therefore let me, I pray, be your refuge in times of trouble. I shall not pry to know who you are, and what is your birth-place, or what you are doing here; for my love will cover you no matter what defects. Come back with me now, quietly and peacefully to my palace, and your mother may live with us. But woe to you, you poor thing, if you do not wish to follow me, for your beauty will darken and grow dim with anguish, and you will be cut off from my protection, and your mother will lick the dust.'"

"Then the woman said to me, 'Is my lord not the son of princes while my daughter is poor and lowly, and if you take her for a wife for yourself, will your horn not be defiled in the dust?' She was still speaking when Hefer and Bukkiah (373) came to the hut. Hefer looked directly at the two women, then spoke into my ear saying that these were the very two women about whom he had spoken to me before, at Carmi's house. But Achan was eying Hefer and said; 'What brings you here, that you have come hither to talk secrets?'"

"Hefer said to him; 'As for you, Achan, you came hither to seek from these women the secrets of the future, but we seek for ourselves the secrets of the past, in order to know how a night may be lightened like the day, and what a servant would do to his master's house when his anger burns against him. But why should I ask things like this of the oracles, (374) will you Achan, not solve this riddle for me?' Then the maiden trembled, seized her mother's hand and said; 'Tell me, I pray, mother, what did happen to us, that such men, whom we have never seen before, should know about us. Their lips utter terrible things and their eyes scatter fear, while for myself, I know them not, nor do I understand them.'"

"Then Achan said to Hefer; 'Leave me and these two decent women alone, and do not go on speaking, lest I fill your mouth with gravel!' So Hefer burst out laughing and said; 'Wait (375) a while, Achan, and before you fill my mouth with gravel, you will lick the dust like a serpent, for you shall surely crawl here. Get up, Bukkiah, and let us go up to the Elders, and tell them of Achan's misdeeds and that he secretly keeps company with the mistresses of familiar spirits. But as for you, my lord Asrikam, get yourself out of here, for why should you take the guilty sin upon yourself, and why should you listen to Achan who conspires against your life in order to capture you in the net of such women who are honoured in his eyes.'"

"Then Achan said to him; 'Come, let us all three die, for our fight is over and done. As for myself, I would go to the Elders and open my lips now, so that my mouth which has spoken lies would be stopped, but for the present, listen (376) to me and put a hand over your mouth.' While he was saying this he spoke a word in Hefer's ear, who trembled and started up when he heard it. He set his gaze on the two women, his heart grew faint, and he said to Achan; 'Let us not, I pray, harm each other. As far as I am concerned, I repent my words and as for you, forgive me.' He spoke these words, his heart trembling, nor did he continue, but said a word in Eukkiah's ear who also trembled, and from their very trembling, my heart beat fast within me. Hefer and Bukkiah left the hut, then Achan went out with me after him, dumbfounded and astonished, wondering to know the explanation for these extraordinary things."

"Then Achan said to me; 'Do not wonder, my lord, for your welfare depends upon ours,' and turning to Hefer and Bukkiah, 'but as for you, come I pray, to my master's house this evening and we will take counsel together about our secret affairs.' They said to him; 'Very well.' But for myself, I pressed Achan after we had come home, to tell me the facts of the matter. So Achan came with me into the room and shut the

doors upon us, then he fell on my neck, hugged and kissed me, and said; 'Now the time has come to roll from off my heart the burdensome stone which has weighed upon it since the early days of your life. Today I will unburden my lips to you; you should know that I caused you to inherit great wealth by the violence of my hands, and the two women that your eyes saw, they are Naamah and her daughter.'" (377)

"On hearing this my bones shook, and I questioned him, saying; 'And how could you entice me to take my sister, Joram's daughter for a wife?' So Achan said to me; 'That is the thing I spoke of, the burdensome stone that lies so heavy on my heart, but as for you, do not trouble your spirit or burden your heart. Just wait until the evening when Hefer and Bukkiah come, and we shall take counsel how to save our necks from the evil which faces us.'" (378)

"Zimri, Zimri, have you listened, do you not comprehend the confusion of my mind; and you praise yourself for having brought me out into the open." (379)

Zimri was troubled as he listened to his words, so he said to Asrikam; "They are terrible men, Achan, Hefer, and Bukkiah, and dreadful and fearful things are hidden within them. But now is not the time to trace back to where their feet are rooted. For myself, I have not spent the rest of my arrows against Amnon, I still have not made him flee from here, and if on the spur of the moment those two evil men open their lips before the Elders, then the wheel will turn upon us, and who will strike for you to see that the deceivers keep a bridle on their mouths? So now Asrikam, since you have seen my labour on your behalf up to this time, you should know that I am your shadow on your right hand; and bring me my reward now, lest I might be added to those that have become ensnared in your life; and your enemies rejoice over you. For I can open Tamar's eyes and she will see hidden things which she did not know, and which you have concealed under your tongue. Amnon is the brother of the maiden, and the woman is his mother; this I have learnt from Amnon's mouth, and if Tamar should hear it, (380)

then Amnon's guilt would be removed."

Asrikam was very upset and his anger burned inside him, so he said to Zimri; "Lo, half my fortune will be given to you, trust me, for I do not lie. I do know that at all times my good has been in your mouth and on your lips, therefore give me counsel and help me now as well."

So Zimri walked first here, then there in the room, for he was thinking deeply. Suddenly, he stood still, seized Asrikam's hand and said; "Will Hefer and Bukkiah not be coming to you this evening, so, do this for yourself. Give them strong drink and when they are drunk, kindle a fire in the house, and their secret will go up in the smoke. Go, quickly from here, and be ready to carry out my counsel wisely and knowingly. But, let my reward from you be entirely in money, for I will not take an inheritance of a field and vineyard. For myself, I am going to spend the rest of the arrows in my quiver against Amnon, and for both your sake and mine I do it now."

So Zimri left him and prepared for himself asp's venom, which was needed for the purpose of his schemes. Then he returned to Amnon and said to him; "Jedidiah is not at home, for he is sitting among the King's chiefs who are taking counsel as to what should be done in the city, and his household waits and rests. But perhaps it was good counsel that gave me an idea while I was walking back here. Listen to me, Amnon, and still put hope in me, that Tamar may be entreated on your behalf to return to you. Send her a skin of wine by Poorah's hands as previously and give him a letter full of entreaties. Let Poorah come to the garden in the morning, for at that time she walks about in it, and he will give her the bottle of wine and the letter. Then, I myself, will come to fill out the words of your letter. I will also set my face like a stone to argue with her about her behaviour, nor will I look for her pity, or fear her anger, since I have worked for her father with pure heart and clean hands, and my righteousness has always answered for me, because I am a faithful spirit.

Listen then to my advice, Amnon, and Tamar will be tested by it. It will be one of these two things: either you will again possess her heart, or it will never be completely yours again."

Then Amnon said to him; "Your advice is good. If only Tamar would be once more fair to me as she was up until now. And as for you, Zimri, do not leave me, stay with me tonight, for I am struck with wonder and bewildered; but when I see your face, I take courage and my spirit revives."

So Zimri said; "Do not fear, for I will be with you as a rod or out of pity, because I understand your trouble." (381)

Then Amnon sat down and composed a letter for Tamar, while his tears flowed down his cheeks. And these are the words of the letter:

"Look towards me now, fairest of women, and let me know, (382) gentle Tamar, what sin I have committed, that you are angry with me and have driven me away today from your presence and from joining in the inheritance of the Lord. Remember I pray, gentle one, that I was a shepherd, and my heart did not embolden me to speak with you; I did not seek you out; but rather, you sought me with love. I did not expect your love, but you gave my heart hope, when you said to me with affection, love, and favour; 'Hope Amnon, for hope is better than life.' The strength to perform mighty deeds made me bigger than myself, and able to go among things greater and more wonderous than I am. You raised me up to heaven, but you have cast me down today to the lowest ground. Woe is me! For your words smote and destroyed me today, and even now my fear and hope still whirl me round as if from the middle of a sling, and I do not know what is to come. I beseech you, gentle Tamar, let your face be pleasant towards me and give your joyous spirit back to me as on that day in Bethlehem; or let me know what is the cause of my desolation."

"All day long I have turned it over in my mind, so let the Lord comfort me today with his counsel. Here I am sending (383) you a skin of new wine as previously and if you will take it

from my hand as the wine of lovers, then hurrah, for I may still lift up my head. But if you return it to me as the wine of the faithless, it is a sign that the Lord has said to me; 'Rise up and be a wanderer in another land.' You should know Tamar, that I will not disobey what you have said, for I have sworn one thing to you and how could I be false to my faith? I will go in the midst of sorrow and my spirit which is faithful to you will be overwhelmed within me; but my last word will be to let my spirit draw itself together and be silent, for this is what Tamar wants."

"See, I pray, gentle Tamar, here I am putting into your mouth my welfare and existence, my honour and shame, my life and death, speak now a word and let me know whether I am to be in heaven or in the grave beneath. See gentle one, that my destiny is in your hand and let your pity wake towards Amnon."

As Amnon finished writing the letter he said to Zimri; "Read my words, I pray." So Zimri read the letter and Amnon put his hands on his head, cried out bitterly and said; "Alas, Tamar, that I have come to this. Woe is me, for I have talked with you in another language today."

Zimri read his words twice and yet a third time, then he said to Amnon; "If Tamar's heart is tight within her like a rocky stone, it should break in pieces with the flame of your words; but if Tamar will not look upon you even now, nor turn to the pleas of your lips, surely she is a lioness and your only good is to flee from before her. Tomorrow we will have this sign. So, prepare yourself now a skin of wine to be ready for the morning."

So Amnon prepared a skin of the new wine and put it on the table, and after that they went to sleep. But Zimri rose from his couch while it was yet night and put the asp's venom in the skin. However, he did not even tell Poorah about this.

Who does not hope for the morning's light and who does not rejoice towards the coming of the dawn which brings every hidden thing out into the light? The sun is the delight

of all living and scatters its charitable light on the good and on the evil. It is a light sown for the righteous and (384) a lamp for the feet of the wicked also. Amnon's soul waited for the light to put an end to the darkness held within him; but Zimri's dispicable soul waited for the daylight to appear over his wicked plot. As the morning rose Amnon, Zimri, and Poorah got up, and Amnon gave the wine skin and letter to Poorah to bring them to Tamar. Then Zimri said; "May the Lord make your way prosper, and may he pour over Tamar a favourable spirit and a willingness to be entreated by your master." Then Poorah left.

Zimri said to Amnon; "For my part, I will go to Tamar as well and bring word back to you. But, as for you, hide yourself, for we still do not know how the matter will fall. Maybe Tamar will be confirmed in her wicked way, and cause you harm, for you do not know how black she may be. Go forth then, from here and hide yourself some place or other among the bushes."

Amnon sighed and said; "If Tamar hides her face from me, there can be no longer a place of concealment for me, because my secret would cry out to high heaven."

Then Zimri left Amnon, his heart as tumultuous as the sea, (385) and his soul, abominable with deceit, violence, guile, and murder; like Satan, who goes forth from the depths of the pit with the company of destroying angels; plague, destruction, robbery, breaking, tumult, and confusion; to lay waste the whole earth on a day of wrath. He said to himself; "Hurrah, the harvest ripens, in but a little while the work will be complete and my reward paid."

However, Utz came to Amnon and said to him; "Your mother and sister are anxious about you, for they do not know what has happened to you, since you did not come to see them last night; and I, for my part, did not let fall from my lips any hint of the reason for your sorrow."

Then Amnon said; "Here I have just tried something with

Tamar, in a little while my judgment will be issued, either for the rod, or for pity; but would you stay with me, in the meantime, for my soul is sad and my heart trembles."

So Utz asid to him; "If, my lord, you have fallen on this evil, strengthen your mind and remove all your misery from it. Hope in heaven is still to be looked for and relief may grow from the earth. You should know that the tears of the oppressed ^{or} will not be dried even by the droughts of summer." (386)

Chapter twenty-two

The sun shone over the city of God, herdsmen drove the cattle, fat kine, flocks, and stall calves, to put them up for sale; and others carried wine, drink, and oil, past Jedidiah's house where he was sitting with Tirsah, his wife, looking out of the window. Jedidiah said; "The people slaughter plentifully these days, they kill the herd in the stalls, slaughter the flock in the pens, and find the last of the wine in the vats; as if they were filling their bellies for fifty years. Lo, the Lord has proclaimed these days for crying and mourning, and behold, there is joy and gladness."

Tirsah sighed and said; "The mourning has started in our house, for you, my husband, ordered meat to be slaughtered and made ready for tomorrow, Amnon and Tamar's day of rejoicing; here everything is prepared, but Tamar's spirit, inside herself, is not ready. All night her sleep fled, she has wept and been sunk in her own thoughts, quite uselessly she has erred and believed the words of the cursed witch who came to her in a night vision, while her soul is in fear of Amnon, her life's delight."

Then Jedidiah said; "I will tell you the truth, Tirsah, that ever since Amnon came under the shadow of my roof, peace has been at an end in my house; while a perverse spirit has been poured into Tamar. But, now leave her to herself, and we will see what God will do with her."

So Tirsah said; "She is out there in the garden troubled and downcast, and for my part, I left her when I saw that my

comfortings remained useless. Her sorrow is hidden in her bosom, and she refuses to be comforted." (387)

So Jedidiah said; "Today we will still wait for her, but tomorrow I will press her to tell me what is her wish, for she has completed her eighteen years."

Then Zimri came into the garden and saw Tamar reading Amnon's letter, the look on her face answered for her, that once again both her anger and her mercy yearned over Amnon. Maacha was there standing before her and in her hand was the skin of wine. Zimri stood a ways off, clapped his hands, and called; "Throw that abomination away from your hands, my lady, and save your life."

Tamar raised her eyes and saw Zimri approaching her while dark fear was spreading over his face. He said; "Are you all right, my lady? Are you still alive? Do I mistake the sight of my eyes? No! Here is the skin of wine, and my eyes see aright. Hurrah, the skin is full, and my lady - lives! Blessed be the Lord, who has not removed his kindness from my master's house!"

Meanwhile Tamar stood and stared at Zimri, from whose mouth two or three words escaped, but the rest he hid under his tongue. So she said to him; "Speak out like a bright arrow, do not hide what you have to say in your quiver." (388)

Then Zimri said; "There is nothing to say, there are no words, Amnon's tongue is the pen of a ready scribe, but his heart devises devilish schemes; and this is how it is. He speaks so, but only in order to carry out his wicked purpose. There is nothing more to say except, to throw away the letter from your hand, pour out the wine, and forget Amnon." (389)

"Zimri," Tamar cried out, "has Amnon not grown within my heart like the grass on the rooftops, and you would tell me to wither him with a breath. No Zimri, Amnon has filled all the chambers of my heart." (390)

"Alas!" answered Zimri, tearing at the hairs of his head, "alas, the devil has made me mix in affairs not my own, I would that a seizure had taken me last night." (391)

"Look now Zimri," answered Tamar, "look here, I pray, you are like a man without sense. The pit and heathen altars rule over the depths of your heart and you have come to terrify me more and more. Let the stones of darkness and the shadow of death fall upon me, heap the fires of the pit on my head, but do not let me suffer without knowing why. Let me know immediately who has cut me off, and what are the weapons of death which he has prepared for me."

"If so," answered Zimri, "listen, gentle lady, but set your heart hard as a stone, lest it burst with my words, which will smite like a hammer or axe. Lo, you yourself, besought me most urgently to reason with Amnon about the way he was going, and to bring him back to you. I myself, said that I would uncover his secrets but not with arguments about iniquity. So, I chose a cunning path for myself. I went to him, as if not knowing what had happened to him, and I pretended to complain to him about your ill-nature, my lady, saying; 'I do not know what fault Tamar, your beloved, has found in me, but she accused me today of disgrace and shame, and ordered me to tread no more across her father's threshold.' Then I besought him in all sincerity to speak to you in order to turn the heat of your anger away from me. Amnon ordered Poorah to bring wine and strong drink, and said to me; 'Drink Zimri, for wine is good for bitterness of soul.' So I drank, and Amnon drank also but it was a sin for him, for he had not yet absolved his vow; but, for my part, I was silent and made no mention of his sin."

"Then he said to me; 'Lo, you have besought me most sincerely to speak directly to Tamar on your behalf, but you should know then, that her heart has turned from me as well, for she has sent me far away in a fit of temper. Surely I have cause (392) to remember the disgrace of my youth today, for Abishi bought me as a child and I was a shepherd to his flock; but my arm delivered me and my good looks raised me up from the sheep's pastures to have me live with princes. Tamar loved me and I returned the love to her bosom as well, for she was the

daughter of a nobleman, and her inheritance was large. But our love was revealed to Jedidiah and he drove me away. I risked my life to go to Assyria, I redeemed Hananiel and then, did my right hand not possess all his wealth? I said; 'I will be rich and make a name for myself among the princes.' But Tamar, her eye narrowed towards me when I inherited wealth for which my forefathers had not laboured, it must be that she has raised her glance towards another youth. Let it be so, I also am wise, I am no longer a shepherd nor a lost sheep. But, now Zimri, here you are complaining that Tamar has driven you away from her father's house; while she has driven me, out from her father's house and the land of Judah. But I will not worry about anything. You have the idea that Jerusalem is the lady of kingdoms, and her inhabitants the first among (393) the nations. Indeed I also thought the same, but I do not think so now, after my eyes have seen the great city of Nineveh. I saw the wise men of the East there, the diviners of charms, astrologers, and soothsayers. My eyes saw everything, and my heart became wise. Do not fear, Zimri, set your hand with me and instead of your being, as now, a servant to your master, you will be a lord over the servants of your own household."

"As for myself, I stared, for the devil's word was confirmed in him, and in secret he embroiders a scheme to ensnare your soul. So I cast a hook into the depths of his mind saying; 'What do you think, Amnon, about the King of Assyria? Will he make an end of Judah, as he did to Samaria?' Then Amnon said to me; 'What I think is what your mouth said just this minute; however, watch the openings of your mouth and do not speak like this in the hearing of those who love the gates of Zion. Certainly, Zimri, Sennachrib will put an end to Zion, its consumption is decreed and nothing of it will remain; (394) a slaughter has been prepared here for the soldiers, the cattle, the calves, the turtle doves, and the pigeons, altogether.' But I said to Amnon; 'And what will you do for your dove, your undefiled, if she beseeches you sincerely and lovingly

to return to her?' Then Amnon said to me; 'For my dove? Would my undefiled be exchanged for silver? No, no, I would hand over my undefiled's soul to death.'"

Then Tamar roused herself, her face flushed, and she said; "That is enough for me! Let Amnon love me still, let there be an end to your words."

But Zimri said to her; "I would that my ears be stopped from hearing these words. But do you wish, my lady, that I should tell you pleasant lies? Then leave me alone, and I will go."

So Tamar said; "Alas that it is not man's fortune to bring good tidings, One looks for the Lord's messengers on earth. "

Zimri said; "Lo, from the first day that I knew Amnon, he spoke words which the angels of the Lord might hear, but woe, for last night, when he spoke desparate words which devils would prevent their ears from hearing. Amnon poured (395) wine and strong drink for me, and he himself, also drank more liquor than he could hold. His eyes reddened, his tongue moved heavily in his mouth, and he opened his lips wide to speak blasphemy, for he railed against the King, the Captains, and the Army. He spread his tongue against ben Amotz and all the disciples of the Prophets, whose company he used to attend. Then he continued to speak about you saying; 'There, you asked me Zimri, what I would do for my dove, my undefiled. You shall know then, that she will not be counted among those slain by the sword, nor will she be reckoned among those dead from famine; I, my very self, will set her grave, and since she has dealt treacherously with me, so, ~~here~~ I am, against her.'"

"Then I questioned him saying; 'Did your tongue not speak lovingly and affectionately with Tamar always, and why have you changed towards her suddenly?' Then he said to me; 'Does not a tongue speak like this and like that, while the heart thinks in its own way? In a little while you will see Zimri, that my mind has been made aware of much greater wisdom, and not in vain did my feet carry me to Assyria.'"

Tamar put her hand to her heart and said; "O God, my strength! Give me the power of mind to suffer all these words!" (396)

While Zimri continued and said; "My strength also failed at hearing them, but I swallowed some of the wine and a deep slumber, like the sleep of death, fell upon me and I slept."

"I was lying sleeping on my couch, when Amnon woke me at midnight and said; 'Come along with me and I will show you my hand.' I was like one in a dream as I walked after him, reeling and moving like a drunkard, for the wine had not yet left me. A terrible darkness covered the earth's eye, and the very heavens themselves. But we walked until we came to the grove. 'Hurrah! hurrah!' my ears heard the voice of a maiden calling; 'hurrah, mother, here is Amnon, my chosen one, my lover comes!' And there was the voice of a woman answering her words and saying; 'Behold the altar is built, light the fire, my daughter, and Amnon, your lover, will see all the terrible things of the world which respond to your bidding.' She was still speaking, when a stench arose in my nostril from the smell of sulphur and burning pitch; a greenish reddish flame of fire rose on the altar, and by its light, I saw a well-favoured woman and a very beautiful maiden, the hair of their heads in wild disarray, while with the skirts of their garments, which were black as the raven, they caught up the sparks of the flame, saying; 'Burn, burn, fire of the pit, and kindle hellish jealousy in Tamar's heart, that it may burn and be like coals of fire.' Then the maiden drew near to Amnon and said; 'Now break your covenant with Tamar.' Amnon seized her hands and kissed them with his mouth saying; 'Surely, surely, I shall despise Tamar and her riches, while always I shall go straying in your love.' Then the maiden said; 'I shall, therefore make terrible witnesses witness our covenant for me.' Then she whistled and a breeze hummed like pipes through the whole valley of the Tabret, and an unclean spirit brought wild asses of the desert on the four winds, while lions and young ones roared, bears growled, night wolves howled,

There were wild boars with tusks and gnashing teeth. Then after them, a swarm of birds that hate the light; owls, the night monster, and ravens of the valley, crying and screeching in the howling wilderness; and hissing snakes and serpents as well, did I see. I was still bewildered by the sight, when lo, the dead of the world rose from the earth, shaking themselves from the dust of death, and stood about in the grove. Then lo, the Devil stood on the altar, and imps and satyrs danced around it. The fear of death fell upon me and I cried out; 'Woe, O Lord God, where have I come?' But here a fearful devil cautioned me, he spoke to me and said; 'Be silent, for here is not the place to remember God. Here the Devil is King of the Terrors, bow down to him and call upon his name.'"

"Then the maiden drew near to a murderous lion and seized it by its mane, she led it to the altar, then she killed it (398) and offered it up wholly. She poured its blood on the altar and on Amnon saying; 'This blood is my covenant with you, so cancel your covenant, which you have cut with Tamar, upon the carcase of the lion.'"

"The woman slaughtered two wild pigs, and carried them up to the altar, she put the remainder of their flesh in a pot, (399) filled a measure with wine, poured out a little on to the altar, and put the rest into a vessel. Then the maiden called out in a terrifying voice saying; 'You are a witness, O Devil, of our covenant, and all the Terrors of the world are witnesses.' Then she whistled twice with her lips, and all the sights and terrors finished and were done."

"Quickly they boiled the flesh of the wild pigs and sat down to eat the dead sacrifices. They drank the wine of their libations, but the rest of the wine they put in a skin, pushing into it the asp's heads. They called to me to eat as well and to drink with them, but I said; 'I can taste nothing, for my soul is very troubled.'"

"But the maiden said to me; 'Take care that you tell no hint of this, for it will be on your head.'"

"Amnon regaled himself with the two women, but as for me, I was completely distraught with what my eyes had seen and my ears had heard; my strength left me, a deathly sleep fell upon me, and I slept. I awoke, I opened my eyes, and lo, I was in Amnon's chamber. I arose from my couch at dawn, and Amnon gave Poorah a skin of wine and a letter to bring to you, but he said to me; 'I have shown you my terrors Zimri, and now I will show you my guile; only keep a watch over what your mouth may say.'"

"It happened that Amnon left his room just then, so I myself stole out as well and I said; 'I will tell my mistress, no matter what happens to me.' Look, hurrah, the skin is full and my mistress is alive!"

Then Tamar, full of fear, and trembling at hearing this terrible report, moved herself suddenly, as one waking from a dreadful, horrible, dream, and said; "Alas, my head spins like a wheel in the wind, the world's four corners reel and sway before my eyes. Rise, Maacha, and let your hand take hold of me."

Maacha said; "Zimri seems like a dreamer to me, I will not believe that he saw this while he was awake. Come, I will make a test now, to know whether his words are to be believed or not." While she was speaking she herself took the dove, which Tamen had given to his sister on the Mount of Olives, for a keepsake, and which from that time she had always kept as her plaything. Then Maacha poured some of the wine into its mouth; the dove shook its wings, fluttered on the ground for an instant - then it died. (400)

Tamar became very frightened and her face paled. Maacha said; "Alas, my lady, there is death in the skin, so what can I say to you?"

"And what am I to say," answered Tamar. She spoke to the mountains, "Cover me over." And to the hills, "Fall upon me." "Alas he who seeks my life has tried to further his wicked scheme today." (401)

Then Zimri tore at the hairs of his head and said; "If only I had died like this dove yesterday, I would not now have seen such evil. Rouse yourself, Tamar, my lady, and let yourself trample forcibly on the head of the asp that has lain in wait to bite you on the heel."

But Tamar moaned quietly and was unable to say anything, because of the distress in her heart. So Zimri was confused within himself, and said; "Did you not press me, my lady, to tell you all that I myself knew?"

Tamar sighed and said; "Though you, yourself, were not cut off by what your eyes beheld, and I have only heard of it with my ear, yet my spirit has been completely broken."

So Zimri said; "I am a man, and Amnon is a stranger to me. But, as for you, my lady, you cast him out too. Forget him and his actions. See, I have warned you, though I did swear on the name of the Lord, not to tell even a hint of all that I have related to you; for I am afraid of Amnon."

Then Tamar said to him, her spirit roused; "Ho, you are a scared and frightened man! Have you not related what you had to tell? Then leave me now." Tamar left and went to her room, and Jedidiah came there too, and said to her; "What ails you, my daughter, that you go about like a shadow? Why do you hide your sorrow from your father? Am I not the one to help?"

Tamar fell on her father's neck weeping, and said; "I pray, my father, forgive the sin of your desolate daughter that I rebelled against you. For myself, as a maiden sees, I saw Amnon and loved him; but now, alas, my eyes have seen how great is his wickedness; for he has sold himself to every abomination and I myself abhor him too. I beseech you, my father, not to let Hananiel know of all this. I alone have brought abomination into your household and I alone will send it far away."

Jedidiah shook his head and said; "It is sad for me and woeful for you, my daughter, that you have always hidden your actions from your father. But now write him bitter things and send him far away from my household. I too, have known of his

treachery but I have kept silent, I have restrained myself, to find out how long he would behave like this against you." (402)

Tamar wept and said; "Indeed, my lord father, Amnon has wrought destruction, he has done abominable deeds, and the heavens will destroy them from above, the angels on high (403) will weep bitterly, while from below the grave will roar. Leave me, my father, for my heart throbs and I am unable to regain strength when I see your face. Alas, alack for me, that I rebelled against your command." Then Jedidiah left her and went out, while Tamar lay down on her couch in misery.

Hananiel came to Tamar's room and found her moaning to herself, and he said; "What ails you, my child?"

Tamar wept bitterly and said; "Leave me, old man, heavy with years. There is much you have seen in the length of your days. You have seen good as well as affliction. You also saw me betrothed, but here you have brought me sorrow, for I was very weak and my soul was transported by Amnon from the very day I first expected him."

Hananiel trembled when he heard this and he said; "Wait for God, my child, for salvation is his." Then Hananiel left her to tell Jedidiah and Tirsah to send one of their household servants to bring a physician and balm from Gilead.

But Tamar's misery changed to anger burning inside her, and she sat down at noon to write bitter things to Amnon. Tirsah urged her to tell what it was that had happened, but Tamar (404) said to her; "Do not press me, I pray, my mother, let me make that devil, Amnon, flee from the land of God. Then I will tell you of the terrible thing which he did and which my eyes and not a stranger's saw."

So Tirsah sighed and said; "Woe is me, my daughter, that you walk in the stubbornness of your own heart, loving and abominating, according to whatever comes into your mind. (405) Remember his kindness to you and my father."

Then Tamar said; "If Amnon had lived a thousand years in righteousness and kindness, his wickedness now has multiplied and would cover them like an abyss. Have you not known, my

mother, that his name and memory were the love of my life, yet now, when I bring him to mind, a deathly fear falls upon me. Leave me, my mother." She was still speaking when Utz came and said; "Be so kind, nobleman's daughter, to send a word to Amnon, your beloved, for his eyes grow dim waiting for your word."

Tamar said to him; "Is he still in Zion? Let him hurry now and leave the city before they fasten and bolt the doors, for (406) for an avenging sword hovers over his head. Tell him, I pray, that the words of his mouth are smoother than butter, but his way is dark and slippery."

But Tirsah said to him; "Tell him, that on whatever road he may stand, may God go with him, and according to what his hand deserves, may it be done to him." (407)

Then Tamar said to him; "Go, but return towards evening and I will give you a letter to take to the one who has sullied my life and his own."

So Utz went away much depressed, to tell Amnon's mother that her son had fallen on evil. Naamah heard the words of Utz's mouth, and she clapped her hands together and said; "God has darkened me more with this sorrow and brought complete desolation and destruction upon me. But now, hasten and tell him to set his footsteps on the road, while both my daughter and myself will hurry to leave on his heels. He will meet us at Bethlehem where we will find Sitri today as well."

Naamah and Peninah wept bitterly, but alas, flight was denied them, for Jedidiah set men to lie in wait, to seize them that night, and to bring them to him to lock them up for the Elders.

Chapter twenty-three

The sun declined towards the east, sending its last rays (408) over the heights of the Mount of Olives. Amnon, whose eyes were growing dim waiting for Poorah and Utz, went towards the city, but he turned back faint hearted, and there he was, walking about with fast beating heart beside the river Shiloah,

in a spot where this pleasant stream flows towards the river Kedron. He said to himself; "How pleasant are these restful waters which go slowly. They shine like the colour of bdellium and they are pure as the heavens themselves; but lo, they are going towards an unholy place, to the river Kedron, into which they throw all unclean things. My thoughts were peaceful and quiet like the waters of this Shiloah, and like it too, my life now flows towards black misery. Alas, my days of peace were not long and here before me are the days of my affliction."

Amnon went on walking about and weeping when Utz's voice called to him from among the branches; "Hurry, Amnon!"

"Hurrah," answered Amnon, "my eyes are hanging out for you and my ears straining to hear what you have to say."

"Alack," Utz answered him, "there are blows in my mouth and death in my hand." As he said this he put in front of his eyes the letter which Tamar had written to him, and the skin of wine, which she had returned, then he said; "This is how Tamar has spoken to you; 'This letter is a bill of divorcement for us, to dissolve our troth forever. May he drink this wine and forget favour, love, and pleasure.' For my part, I took the letter and the skin of wine and left. Then Maacha, her maid, came out after me and said to me; 'Do not let Amnon drink. Tomorrow, in the morning, I am coming to him to relate dreadful things; for Tamar has changed towards him into a cruel woman, and she is seeking his life.'"

Amnon read the following words from the letter:

"The words of your mouth are as smooth as butter, but your (409) hands, alas, have dug a grave for me! Your lips - are roses, but the deceitful thoughts of your heart - are like thorns. Indeed you have plotted to deal wickedly with your dove, your only one. But now, bloodthirsty bridegroom, we have cooed enough like doves, with murmurings of love, affection, and pleasure; so let us chose for ourselves the growling of bears and the roaring of lions. Hear my roar then, and the tumult of my spirit. Hear, if yet your ear is not stopped like the

deaf adder. But what shall I say? Remove the outer skin from your ear along with the caul from your heart, for you have sucked the milk of serpents, and the wrath of asps in the wilderness. Where is Amnon, who rose up like a delivering angel to save my life from the destroying lion? Woe upon me, my soul will be bowed down to my grave. Where is he? Amnon, the Bethlehemite, my life's redeemer; for Amnon the associate of devils, has plotted to cut it off."

"And now take flight, you who seek my life, fly to a place where the hills smoke and the seas roar and are troubled. Fly to the lions' caves, hide yourself in adders' dens; but even there your wickedness will be known, for have you not wrought evilly with them? The lion loves its cub, the dragons take pity on their offspring, but you have rent asunder the soul of one who dealt graciously with you, and loved you. Fly, crooked serpent! Do not try to tempt me with the smoothness of your viper's tongue. Run for your life. How am I to watch your blood trickle down before me, like water into the ground? For you have hotted up the anger of my redeemers and kinsmen, and if they reach you they will tear your soul in their fury, nor will they have any pity on the day of vengeance."

When Amnon finished reading the letter, he shaved his head, tore his garments and moaned, because of the mourning within(410) his heart. He cried; "Alas, here is a day of upheaval and confusion. God has confounded our tongues. It was a spirit of grace and supplication that I poured out before Tamar, and she has written bitter recriminations to me, casting upon me the sin of a treacherous enchanter, and describing me as a murderer who seeks her life. Alas, my meaning has been obscured and I do not understand her. Tamar is not like this with me. It must be that they have destroyed me by slandering me in secret, and Tamar has been wantonly led astray to believe them. Let me go at once, I will fall down before her, cry bitterly in her ears, and I will change the heart within her."

"Do not, I pray," answered Uta, "do not run towards death. Lo, Maacha, Tamar's maid spoke to me saying; "Tomorrow I will

come to Amnon to tell him that Tamar has changed cruelly towards him and it is his life she seeks.' There is death in the wine skin and Tamar has sent it to you to drink from it so as to forget favour, love, and affection. Why did the wicked woman not drink from it?"

"Be silent, Utz," cried Amnon, "I will make my ears deaf when I hear you profaning her name."

So Utz said; "Go to her then, if death by her hand is worth it to you. Far be it from you, Amnon, to fall like a wicked (411) man, so save your life and do not give it into the hand of one that seeks it. Hurry and flee for your life."

"No," answered Amnon, "not for my life, for it is from my life that I am to flee, my life which has become a burden to me."

So Utz said; "Listen, I pray, then to the voices of your mother and sister, for they commanded me to urge you to go to Bethlehem. They too, will set forth after you in a little while, and you will find Sitri there also, at the house of Abishi, my master."

Amnon suddenly roused himself, for he had not listened to Utz, and he said; "Go now, Utz, and say to Tamar, my dove; 'Amnon, her beloved, waits for her with eyes growing dim, under the olive tree on which our names are carved as a commemoration.' For there are things still to be found out between her and me." (412)

"Do not now make a prey of yourself, Amnon," Utz answered him, "take flight, for the sun is setting." (413)

"In truth you have spoken," answered Amnon, "but my sun set at noon, so to the bars of the grave I will fly. Lo, the (414) birds come back for their rest, but when will my soul return to its peace? Leave me, Utz, to breathe in, for a little longer, the shade of this olive tree, the place where I dallied with Tamar. Alas, who would have told me then, that I would lie here on a day of misery, to gain strength in its shadow in order to find it in my power to flee from all my earthly delights? Alack, for this pleasant night on which I hoped for

joy, for here is calamity. Tomorrow is my wedding day, but confusion has come upon me. Here is the house of my bridal couch, but who will lodge in it with Tamar? Speak faithful city, and together with the hills of God, say into Tamar's ears; 'Amnon is not a bloodthirsty bridegroom, nor is he a man to wreck violence upon the innocent.' Peace be with you, city of God, with all the delightful treasures; and peace be with you, gentle Tamar, there is no rage in me, for I can not be angry with you. Would that God be not wrath with you as well."

They were still speaking, when Tamen came riding towards them on a swift horse. He got down from it and said; "Mount it quickly, take flight, lest the avenging sword which flies after you may reach you." As he finished his speech, he turned and went away without another look at Amnon, who was calling to him. So Amnon rode on the horse on the road to Bethlehem after he had told Utz; "Go quickly and bring my mother and sister after me, for I shall not tarry even there."

It happened that when Tamen returned he went into Tamar's room and found her weeping unceasingly. He said to her; "Forget Amnon, my sister, and prepare yourself for Asrikam, for God has intended you for him, just as our father settled for you; when the Elders come here tonight, he will betroth you to Asrikam in their presence."

But Hananiel came into the room and said; "No, my daughter, I am not giving all my fortune to Asrikam," and turning to Tamen he added, "your counsel does not stand, nor will it ever."

"I beseech you, my father," Tamar answered, "save me now from Asrikam and do not let him come before me on the day of my calamity. He may think and say to himself; 'Now Tamar will love me since her anger burns against Amnon.' But I despise him and hate his looks. I have known one man, and since he has deceived me, there is no other man on the face of the whole earth."

Then Hananiel said; "Perhaps Amnon's sin is not as great as your father has said, for a perfect man does not change

into a terribly wicked one all at once. In but a little while the two women will be here, and the Elders will question them."

Tirsah came into the room and said; "Here come the daughters of evil towards the house. It is no wonder that Amnon was enticed away by the maiden, for she is as beautiful as a goddess. I have never seen her like."

Tamar trembled and Tamen was very disturbed. "But where is Maacha?" Tamar asked in confusion, for Maacha had gone forth from the city that evening in pursuit of Amnon.

Chapter Twenty-four

Naamah and Peninah both stood bewildered at the back of the house. Naamah's face was veiled but Peninah's was uncovered, while the guards who had brought them enclosed them round about. Jedidiah commanded that Tamen and Tamar come to the house, and ordered one of his servants to call Zimri. (415)

Tamar came and looked towards the two women. She backed away trembling, and said; "Alas, my father, here is a pitiless mother and a corrupted daughter, who have hunted a precious soul and poured out poisoned wine for me in the grove. Do they think it a little thing to sully the life of my chosen one that they sought as well to end mine?"

Naamah clapped her hands and without saying a word, she wept, for her heart was disquieted. Tamen looked towards the Rose of the Carmel with eyes filled with tears but his lips were dumb. Jedidiah said; "Say, O daughters that provoke God, that in truth you did not know Amnon before." (416)

Then Peninah said; "If the proud ones have indeed forged a lie against us, take my life, for I am but a maiden and it is not in me to lengthen my days upon the earth which is defiled by its inhabitants, only leave my mother alone." (417)

Then Zimri came to the house and was disturbed when he saw the two women; but Jedidiah said to him; "Do not fear them, for though their hands are mighty enough for them in the grove,

here they lack the strength to do anything."

Then Zimri said; "Hear my voice, women. Lo, on truth God founded the earth, in truth a man may walk safely upon the ground, and in truth and kindness, he will atone for sin; sow truth and you will reap kindness." (418)

Naamah said; "Set before me now the man who has done me wrong, and let him tell of my wickedness before me. Let me know, I pray, what is my sin before God."

Tamar said to her; "Be silent, accursed witch. It is not for you to make mention of the name of the Lord. Call for Satan and whistle for the terrors of the shadow of death. (419) Stand in the multitude of your witchcrafts, perhaps you may find out your sin and the man who speaks against you."

Then Hanani~~el~~ said; "Where is Amnon? Tell us that you know him, it is vain to lie to us. Say, lovely maiden, if Amnon has indeed been enticed by you. Say, for there is no (420) longer a cover in lies."

Peninah raised her voice, and said; "God will plead our cause."

So Jedidiah said to the guards; "Shut up these accursed women in the wall chamber until the Elders come here, and they will get the truth from their mouths. Then go yourselves, and (421) call Asrikam hither."

"Spare me, I pray, my father," cried Tamar, "do not hand me over to the ungodly." (422)

But Jedidiah said; "See now, my daughter, these things are the fruit of your schemes and stubbornness of heart."

Then Hanani~~el~~ said; "Let Poorah come here also, and Amnon and as well, to stand face his enemies and those who seek to do him evil; maybe he has something to say."

The guards went out with the two women and shut them up in the wall chamber, then they went to call Asrikam.

The doors of the house opened and old A_hishi came in leaning on the arm of his brother, Sitri. They asked after the welfare of Jedidiah and all his household. Jedidiah answered them that all was well with a scowling face. So A_hishi said;

"Lo, I was very ill, but God raised me from my sickbed so that I may make merry with you at the head of your revels on Amnon and Tamar's wedding day tomorrow."

Then Jedidiah said; "Lo, you are full of years, but you have come to see strange sights, satyrs dancing round his canopy, and the sound of the howling of monsters and wild beasts for the music at his feast!"

Sitri was astonished and said; "What is this you are saying?"

So Jedidiah said; "Here Amnon was brought up at your home, yet he did not tell you that he has taken for himself a (423) maiden who rules over the deep pit of the howling wilderness and who disturbs the grave at her word."

Sitri said; "That can only be when God changes the earth and heavens, and the angels on high come down to the pit, while those abhorred of God have gone up to heaven." (424)

Jedidiah said to him; "Is it a little thing to you, that one abhorred of God has stolen into a quiet dwelling, destroyed its peace, and caused great tumult and confusion within it?"

So Sitri said; "Your mouth utters such terrors that I make so bold as to answer. Have I not said to you before now, (425) that your faith in mankind is foolish and very bad, and here you are saying now that Amnon has destroyed your peace. Therefore listen to me, my noble sir, there are three things that cause peace to be destroyed in the world; two of them come visibly, walk upright, and righteous men can flee. But the third, rolls itself in desolation, like pestilence in darkness it comes, and even those who walk a perfect way, may stumble. For one who lays seige, the enemy who comes to our land to trouble its peaceful rest, we have strength in God, for with a mighty spirit he will overcome that host of strangers. Then there are the proud ones; some that wickedly send forth their hand to forcibly confound a statute; and some to destroy the peace of the city of God. Our judges, with a firey spirit of judgment will subdue them in the gate; and even the sword of war will not consume forever, or the

raised arm destroy for eternity. The sword of war will return to its sheathe, and the raised arm break; peace will return in strength. But as long as the earth exists, hypocrisy will not cease to lurk in a peaceful dwelling, and if only God would lengthen his anger against it, for the sword of judgment does not reach it now. In truth, it is that which struggles on the path of righteousness, and wrecks iniquity unperceived. It is like the barred serpent, adorned with greenish spots, that creeps among the flowers, and bites the heels of the upright, while he that is bitten will not find his biter, for the serpent hides itself among the blossoms, just as hypocrisy does, in commandments and statutes of which our fathers did not guess. And now, Jedidiah, my noble friend, do not wrong Amnon before you have questioned his enemies. those who have told of his treachery. Lo, vengeance has troubled your house without your knowing."

Hananiel said; "How forcible are the words of this man, (426) and now where is Amnon?"

So Sitri said; "It is nothing, he has only gone to Bethlehem, when he heard that Abishi was ill."

Jedidiah said to his household servants; "Two of you ride on horses and bring Amnon back from Bethlehem."

Then Tirsah said; "Lo, Maacha has stolen away from here and no one knows where she has gone, is this nothing?"

Then Jedidiah said to Zimri; "You will speak of Amnon's sin before him, will you not?"

Zimri trembled inside himself but hid his confusion and said; "Forgive me I pray, my lord, if I ask why you do not enquire to find out who those two women are, and who here belongs to them. I myself have heard about them and before the Elders, my mouth will speak against them telling of new sins as well as of the old ones."

Thick darkness covered the sleeping city of God, and the voice of the watch called out from time to time; "Lo, the Guardian of Israel shall neither slumber nor sleep." Then (427) the guards who were round about in the city sang out saying:

"The upright lie ~~on~~ ~~the~~ ~~ir~~ ~~beds~~ ~~serene~~,
 No inner qualms to worry them,
 With quiet spirit their souls do lie;
 But sweet sleep is not for the ungodly,
 Nor slumber for those depraved by villany,
 Their very selves bow them down nightly."

Then one of the guards said to his neighbour; "Lift up your eyes now, and look northward where a flame appears to ~~be~~ rising and sinking."

"You have seen well," answered the second, "in truth it seems there is a column of smoke rising from the northern corner of the city, let us hurry there to help." (428)

So the five guards went along and as they turned round a corner they heard a voice saying; "Lo, my sword went into her heart, and as for those who would have opened their lips for my destruction, in just a little while they will be flames of fire. But why do my bones shake? Alas, my mind wanders, terrors have overtaken me that I know not how to name. The city walls dance before me like satyrs, and the towers like giants, they make me tremble and frighten me. I am driven wild and like an evening wolf I have become a prowler in the black night. The heavens above me are desolate, and underneath me the earth moves; while a wind murmurs with a fearful voice in my ears; 'Turn aside, unclean one!' Woe is me for I have become unclean, my fingers drip with my mother's blood. The fountains of the deep will not purge them, and no amount of water can put out the fire, with which I have burnt my father. For myself, where am I to go? Am I not going to die in shame and disgrace?"

"~~Just~~ as you say," answered one of the guards, and along with his companions, they seized the man altogether and said; "Here your own lips have spoken against you, so, now say who you are. In vain will you cover villainy with deceit, for a little ~~while~~ darkness may withhold it, but the sun will shine on it and reveal the night's secret."

They were still speaking, when along came the patrolmen, who were returning from the fire. They met the guards and said; "A tragedy has occurred in the city. Alas, fires of eternity, alack, flames of fire!"

Then the guards said; "Here is the evening wolf who has fallen into our hands, but lo, he stands like a dumb hind and will not say who he is, even after we have heard such dreadful things pass across his lips."

So the patrolmen said; "Come let us march him to Jedidiah's house, for the Elders are met there, and we will bring the casualties also. Come let us march him there, and what will be, will be."

So the guards and patrolmen brought him to Jedidiah's house.

The Elders were sitting on chairs in honour and glory, while Zimri was telling them what he had seen in the grove, and the two women were standing desolate, bewailing themselves, and spreading forth their hands; for their mouths could frame no arguments against his lies. Tamar was in her room, distraught with what her ears had heard, when Asrikam was brought to the house. It happened that when he saw Zimri, he took out from under his cloak, a drawn sword, which shone dreadfully. (429) He thrust Zimri through and said; "This is the reckoning for your advice and instead of silver, I bring you steel."

"Ho, murderer," called out the Elders, while Asrikam waved his sword a second time over Naamah and Peninah, for he was like a madman, whom an evil spirit had terrified. But Tamen hurried up behind him, seized him by his neck, and threw him to the ground. The guards took his sword from his hand and bound him on the order of the Elders. Then Tamar came out from her room and trembled at the sight before her eyes, while Zimri, in his death pangs, cried out; "Woe is me! Amnon is the righteous one, and Asrikam and I, the wicked ones!"

Tamar started when she heard this, while Abishi and Sitri marvelled at one another. There was a sound of wailing heard outside and the guards said; "Here come those who were wounded by Asrikam's hand."

Then the doors opened, Achan's sons entered with their hands above their heads, and they said; "Alas, Naval, our brother has wrought much destruction and done murder, for he kindled a fire in the hut in which our father had gathered together with Hefer and Bukkiah; then closed the door on them from outside, and when Helah, our mother, approached him, he thrust her through with his sword."

"Who is this Naval?" asked all those listening, altogether. So Achan's sons said; "Here is Naval, this wicked man, he is our brother, the son of our mother and father; but he has been called, Asrikam, the son of Joram."

Then the Elders called out saying; "Bring the casualties before us now."

So Achan's sons said; "There is still a breath of life in our father and in Hefer and Bukkiah, for we saved them from the flame like smoking brands."

The patrolmen had carried Achan, Hefer, Bukkiah, and Helah to Jedidiah's house. Helah was dead, while Achan, Hefer, and Bukkiah had been burned by the fire and looked the colour (430) of burnished brass. Then they laid them down on cots, while they cried bitterly because of the severity of their pains.

"Alas," cried Achan, "God is a God of judgment and he has paid me according to my deed. It is eighteen years since Matan, the judge, enticed me to kindle a fire against Haggith, the woman who had spited him, and I cast her, along with her three sons into the fire. Then I gave my son, Naval, the name of the burned Asrikam, while I placed the crime of the fire on Naamah, my master's good and pure wife."

"Alas," spoke up Hefer and Bukkiah, "these our pains and wounds are because we were part of all the evil, we emptied Joram's treasury and filled Matan's house with his wealth; we bore false witness against Naamah before the Elders, to make her name a reproach and a thing abhorred. Then in recent (431) days, we burnt Matan's house with fire, because an evil spirit came upon him."

"Alas," continued Achan, "gentle Naamah is living with her daughter in a hut by the Valley Gate, call them so that they may return to their proper estate."

"Alas, woe is me," cried Zimri, while the agony of death gripped him, "woe is me, for I have told lies about Amnon and the two women, whom I never saw before today."

Both Tamar and Tamen were astonished, while Jedidiah and Tirsah clapped their hands, drew in their breath, and shook their heads. Then Tamar said to Tamen; "Is it to be wondered at then, that Amnon loved Joram's daughter, a good girl, both beautiful and unhappy? Alas she is innocent, but what am I now?"

Tirsah drew near to Naamah, rolled up the veil which covered her face, they clasped each other and wept, not saying a word. Jedidiah stood dumbstruck, while Hananiel cried out saying; "Where is the redeemer of my life and the possessor of my fortune?"

Then Jedidiah said to Naamah; "Listen, I pray, wife of Joram, my honoured friend, it is by fire that the Lord has wrought judgment and by his sword, bringing to light your righteousness and filling my face with shame, for I have wronged you, but I did not know."

Tamen fell at his father's feet and said; "Forgive me, I pray, my father!" Jedidiah raised him and said; "What is the matter, my son?"

So Tamen said; "This here is the maiden whom I have loved this long time, with a love as strong as death, while she herself has loved me too, in a like manner, but she was afraid because of wicked men, and I did not know who they were until the proud ones forged lies against her. As for myself, my soul was afflicted also, for she is my soul and my life, (432) without her I am nothing."

But Naamah said to him; "This is not the time to speak of love, but rather a time to do away with hatred. So now tell me, gentle Tamar, what sin did you find in my daughter and me

that you reproached us as cursed witches?"

So Tamar said; "Lo, I loved Amnon, whom I saw being affectionate towards your daughter, my jealousy burned inside me, and a perverse spirit was poured into me. Alas, I would that I might dwell together with your fair daughter, both as wives of Amnon."

Then Sitri said; "Ho, there, hasty hearted maiden, who casts down and raises up without reason. Is noble Joram's daughter to be for a shepherd youth? Listen now, gentle, impulsive, child, and listen all who are standing here, for I will tell you the end of the matter. Amnon, the shepherd, and Peninah, they are twins, whom Naamah, Joram's wife, bore. Amnon was brought up at the home of Abishi, my brother, while Peninah lived with her mother on the Carmel, and gleaned in her father's fields and vineyards. All the people of that place, the reapers and vinegatherers, called her, Rose of the Carmel, because of her beauty."

"My mother, my sister," Tamar cried out, falling in turns upon the necks of Naamah and Peninah, but she did not go on speaking for she fainted. So Jedidiah and Tirsah, who were also amazed themselves, carried her to her room and laid her on her bed.

Naamah said to Tamen; "Send now, my child, men on horseback to bring Amnon, my son back from Bethlehem."

Tamen hurried to do what Joram's wife asked of him, and the Elders returned to their homes when they saw how great was the confusion at Jedidiah's.

Zimri was wrestling with the bitterness of death; his throat rattled and his eyes which scattered the horror of death, glared at Asrikam who was bound with cords. Then Asrikam said; to him; "Who put the asp's poison in the wine, and who incited me to do all these things? Was it not you, Zimri, who for the sake of gain, mixed yourself in a quarrel that was not yours?"

"Ho, Zimri," cried out Tamen, "ho, perfect saint. How dumb you are, silent from mortal pain. You hear the reproach of your disgrace from the mouth of Naval, but you

do not answer. Ho, pure of heart! If so much goes up to (434)
 the Lord with every word of the lips, with the sight of eyes,
 hearing of ears, and smelling of noses, then what is your
 sin now; when today, you have nearly sacrificed a man to
 the pit and others you have offered up wholly by fire? Your
 eyes still glare at me, they shall eat away their sockets,
 in yet a little while your tongue, the tongue of a viper,
 will be consumed in your mouth and no longer sting like a
 serpent."

Then Naamah said to Tamen; "Do you understand now, my son,
 my riddle in the grove? Lo, your eyes saw the rose and these
 thorns, which pressed her roundabout, ~~they~~ they are cut down like (435)
 brushwood, burnt by fire, they have had a hard death, for
 their wickedness was great. Even this abhorred Naval, drew
 my daughter into his net, for he spoke out to have her dwell
 with him on her father's inheritance, for which he had not
 laboured. But when he saw that my daughter would not live
 with him, he sought to kill her by the sword."

"Alas," cried out Naval, "my name has been a byword for me,
 and now, Tamen, rise up and kill me by the sword, for I have
 preferred shame to honour, disgrace to life, Loose now,
 your hand and finish me." (436)

"No, you thing that creeps on the earth," Tamen answered
 him, "I will not profane my sword against a despised idol
 like you. Rather, indeed, should the feet of the ox and ass
 trample on you, and you be a portion for foxes, like a
 trodden corpse." (437)

Then Tirsah came out of Tamar's room and said to Tamen;
 "Give the order, my son and let them empty the house and
 remove these men who anger the Lord, from our presence." Tamen
 did so, and locked up Naval for Achan's sons to deal with him
 according to what was right in their eyes. Then Tirsah took
 Naamah and Peninah and brought them into the other room, to
 Tamar who had regained her senses.

Tamar fell weeping upon their necks and said; "Alas,

Satan came out from the depths of the grave to mock at us. If only I had heard all this yesterday, then my love would not have gone away now, to be exiled from us. Forgive me, I pray, for I have caused you much sorrow without any reason."

Both Naamah and Peninah wept when she said this, but Tamar went on and said; "Lo, the Lord has wiped the tears from your faces today, and raised your horn in honour, but who knows my pain? I thought of Amnon as one of lowly family and I loved him, so am I not now cut to the quick when I know that I have sent far away from me Joram's son, a noble of Judah, and the noble mate of my youth? Woe is me, for I have sent him far without knowing, and who knows if he will come back to me again."

Then Jedidiah clapped his hands together and said to Sitri; "Yours is the righteousness and mine the disgrace. Lo, this night has shown up my folly and its recollection will be a warning to me all the days of my life. Before this I did not want to take a lesson from your lips on the subject of mankind but to-night Zimri has made me aware that a consuming fire, a stream of mighty waters, or a wild beast, are no more evil, nor wreck more destruction than a treacherous man who dons the coat of righteousness in order to deceive. Your punishment is terrible, O God, and your judgments wonderful!"

Then Hananiel said; "Bring Amnon back here, I pray, so that he may bring us comfort for our troubles. Behold my dream did come about, and Amnon, himself, has come also. I trusted (438) in the Lord, And now, happy women, prepare for tomorrow when you will return to your inheritance, that has been turned over to a stranger these many years."

Then Tamen said to Naamah; "May sweetness be brought forth from the bitter for me now and the sapphire no longer be prized from the ring."

But Naamah said; "My son, Amnon, will come and unite them together."

Those listening did not know the meaning of these words, so Tamen told them all that had happened to him from that day

when he was on the Carmel, until the present. His listeners were astonished, and Jedidiah said; "Surely the hand of God can be seen in my love for Joram, the man of my generation, that he in fact established our love among our offspring. And now, gentle Naamah, dwell safely with your fair daughter upon your inheritance, for the Lord has pleaded your cause. So, let him plead for Zion to stop the clouds from gathering over his holy city, and may Assyria not trouble it."

Tamar said; "See how your innocence has come to light, (439) and may my sun shine so upon my face. If only the riders would return soon and bring Amnon, my chosen one back here, so that I may know that he forgives me. I love him with a love as strong as death, and because of this my jealousy was as hard as the grave."

The dreadful night passed. The set of blackguards were handed over, and before morning they were no more, for they perished from their severe injuries, while Naval was put to death at the hands of his brothers, who exacted their father's vengeance from him.

On that day, at noon, all Jedidiah's household brought Naamah and Peninah to their inheritance; Abishi and Sitri agreed to live with them during the days of upheaval, for the city of God trembled at the tidings about Sennachrib, who had passed over the river Euphrates with his army; and the inhabitants of Zion hastened to fortify the city.

The horsemen returned towards evening and told Jedidiah that they had come to Bethlehem, looked for Amnon, and that a certain shepherd spoke to them saying; 'Amnon turned aside into my tent during the night, he, himself, waited with eyes growing dim, for his mother and sister; then he composed some words on a scroll, while he wept bitterly. He gave me the scroll to give to Tamar, Jedidiah's daughter, while he himself departed before daybreak, but he did not say which way he was turning.'

Then the riders gave Jedidiah the sealed scroll but went on speaking to him saying; "Poorah, Amnon's servant was seized

by the shepherds on the outskirts of the town of Bethlehem, while he was attacking Maacha, Tamar's maidservant, in order to murder her. We have brought Poorah back alive, but Maacha is smitten and wounded, her life is near to the grave."

Jedidiah read the scroll, wept bitterly, and said to the riders; "Do not speak of this to anyone, lest Tamar get a hint of the truth, and it kill her. Say now, that Amnon has journeyed in a company with the captains of Judah, fleeing to Tarshish."

So the riders said; "We will speak as you have said, master."

They were still speaking when Tamar came, so Jedidiah took the scroll and locked it away in his chest. Then Tamar said; "What has happened, father, that your face is stained with weeping?"

Jedidiah said; "Ask the riders, I pray, my daughter."

The riders told her the words which Jedidiah had put in their mouths. Tamar clapped her hands together and said; "Alas, father, I am cut off."

But Jedidiah said to her; "Do not be downcast, my daughter, and do not moan. Lament not for those who have gone away, (440) but rather cry for the inhabitants who remain in Zion, whose lives hang in doubt. Would it be a good thing, my daughter, for you to dwell with your chosen one in siege and straitness? Be still, my daughter, and wait patiently for the Lord, who watches over the feet of his pious ones, and Amnon shall surely return here on the day of salvation, with all those who have left Judah."

Jedidiah continued to speak to her closely, Abishi also, while Sitri and Hananiel stood by to comfort her, but their consolations rang false. It was only the upheaval of the (441) city of God that gave her ease and cured her own confusion.

They questioned Maacha, and she answered them saying; "I am going to die so why should I lie? I loved Amnon myself from the first day I saw him, so I threw in my hand with his enemies. Poorah, who loved me, I seduced in order to frame (442)

deceit and make Amnon's savour stink. But it happened that when his enemies had furthered their wicked scheme, that Amnon fled, and I set out on his heels. But I myself, did not know that Poorah was spying on me. Alas, he scorched after me, caught up, and struck me a mortal blow. The shepherds rescued me, and now, here I am, near to the grave, and my blood is on my own head."

They examined Poorah and he too told the same story, so they put him in the prison, until they could pass the death sentence on him.

Chapter twenty-five

The city of God was in confusion, all ears were deafened by the sounds of axe blows and the striking of mallet and hammer. There were builders toiling to fortify the walls, while all the faces, everywhere, were pale and the spirits humbled, for Zion was going into seige. (443)

Hezekiah gathered together nearly twelve thousand men, all of them upright of heart and faithful in spirit, and he set over them captains of hosts. He assembled them in the street of the City Gate, he encouraged them, speaking to them directly, saying; "Hear me, my children! Here comes a tumultuous nation to lay seige to Jerusalem. Do not fear their superiority (444) nor be dismayed by their number. Theirs is but an arm of flesh, while the arm of the Lord strengthens us. Gird yourselves, now, set the fear of the Almighty on your faces, and love him with your hearts. Think of the Lord and wait patiently for his salvation, for he will surely do awesome things which we do not foresee. Lo, this is the city of Zion, the eyes of the inhabitants of the furthestmost parts, and far off islands, are raised to it; into its very centre is cast the fate of the nations, for from it judgment will go out to the peoples. It will go out to the distant lands and all the nations will clap their hands, and shout from the ends of the earth unto the Lord in Zion. Do not fear, people of Judah, for your redeemer is strong, God of hosts is his name!"

But Shevna set the city boiling like a pot with its inhabitants quarrelling. Thirteen thousand men of faint heart sold themselves to him, citizens lacking faith; and he gathered the heads of the conspiracies to him and said to them; "Speak now to the people saying; 'Which ever man wants to live, let him listen to my counsel; to make peace with the King of Assyria before he smites Jerusalem. It is all in vain for Hezekiah to seek out plans, and those who love the gates of Zion will weary themselves uselessly in fortifying its walls. Lo, the gates of Zion have been locked, but the gates of the valley of death are open before us; the waters of the channels have been cut off, but the waters of the river are plentiful and strong, like the broad Euphrates they will come, thundering and shaking, they will breach the city. If you do not seek out a plan now, tomorrow you will find yourselves in the company of the shades. No amount of ransom will be of use any more on a day of wrath. Rabshekeh, the head of the army of the King of Assyria has solemnly protested to us once, and he will not do so a second time. The best thing for us is to bow down before his king. All the fortified cities of Judah are captured, our captains have fled like birds, flying from their nests, those remaining of our Elders are dying from the terrible famine and those that were raised on scarlet lie fainting in the main streets. There is no wisdom, no power, and no strategy greater than that of the King of Assyria, for who has stood up against him and succeeded?'" (445)

In that time of upheaval Naamah and Peninah lived in their own palace and Jedidiah provided for them during the seige, while both Tamen and Tamar visited their house constantly. It happened one day when Tamen came into Peninah's room and found her sad and dispirited with tears on her cheeks. So he said to her; "God be with you, daughter of princes! Your eyes are like the sun and moon when their lights shine out between the piles of clouds, and the tears on your cheeks like showers on beds of spices." (446)

But Peninah said to him; "Alas, my lord, I am desolate."

So Tamen said to her; "Not so, gentle lady, do not call me 'my lord', for I am your slave, and you are my mistress; long ago you took possession of my heart and I am yours. See how Achan, the originator of your destruction has become the means of your salvation. The worth of your family tree is known, and your horn shines like the rays of the sun as it leaves the chambers of darkness."

Peninah said; "I am the daughter of princes, the daughter of Joram, but where is my father, and what has been his end? It can only have been a broken spirit and death. As for the inheritance of my mother, it is the loss of children and widowhood; the fate of my brother, exile and misery; so what should be my cup's portion, but mourning, tears, and heartbreak? How will my horn shine, when it has been defiled in the dust from the day of my birth? How am I to draw joy from a source of bitterness and sorrow? Alas, the hand of God has been hardened against my father's house, and what more am I to expect? Here are those who oppress the nations muttering and surrounding the city; the daughters of Zion when fear comes upon them, seek strength from the arms of their husbands, their fathers, and brothers. Where then is my father, that he may shelter me; my brother, that he may save my honour from disgrace by the enemy? All this has come upon me, so why should I not cry?" (447)

"But you are a charmer," answered Tamen, who did not take his eyes off her while she was speaking, "for surely there is a charm in your lips. Your gentle soul grieves for your brother, for Amnon, whom I also called, 'my brother.' If you but knew how I lived and walked with him from the start, you would now know my own grief as well. But if only I might be a brother to you in these times of seige, and cleave to you as a brother in the day of salvation! Tell me, now, that you are my sister, and I will don a powerful spirit. Let all the mighty warriors of Assyria approach me that I myself, might (448)

trample on them; I will tear them like a destroying lion, I shall be a fortified wall, a dividing curtain, between you and every danger. Let the arrows of Assyria swoop down on to my head, to be reckoned by me as drops of rain; tell me now, gentle lady, that you are my sister, and I, myself, will stand firm in strength."

"Alas", Peninah answered him with a sigh; "there is no help in me, so how am I to give you strength and power? What delight do you have in a dispirited maiden like me? Your heart will melt with my tears and your hand weaken with my sighs." (449)

"What delight do I have in you?" Tamen repeated her words, "such a one to which no other delight compares. Have the thorns, which pressed the rose round about not been burnt by the fire? So, why should my hand not grasp the rose? Return to me, gentle lady, that which you took from me, give me back my peace and rest, and the Lord will give back the joy of your salvation to you." (450)

Naamah came into the room then and said; "Here you are, always sorrowing for the joy that is beyond you. You should weep for the confusion in the city of God, and for Amnon who has gone away to return here no more. Perhaps God may look down and see your own affliction too, at the time when a spirit is poured from above over every one of Judah's refugees."

Then Tamen said; "Here in Peninah is all my own life, and in but one glance from her eyes, the world and all it contains looks out at me; and if I am to hide away from her eyes, then my way will be hidden from the Lord and the light be darkened for me. Alas, for I am as a man that has no strength and my heart like that of the women who utter mourning and lamentation, for like Tamar, my sister, and Peninah, my soul's beloved, I am one who knows of grief. We three, we loved Amnon and we three, we will mourn aloud with bitter weeping for our hearts' delight since he is lost; and for the joy that is beyond us." Tamen wept while he spoke, and Peninah wept also, but Naamah's sorrow was kept hidden within her. (451)

From then on Tamen stopped going to Peninah's and sat alone in his own room at his father's house. He wept with Tamar, his sister, who mourned for Amnon, her soul's beloved. The misery of them both sprang from this.

Chapter twenty-six

Amnon was careful to flee from Bethlehem the very night that he reached it, and came to Asekah in the morning. He travelled in company with that city's refugees who had set their feet on the road to Egypt. But it happened that when they approached Ekron, they were seized by a troop of Philistines. They sold them to the Greeks who had come by ship to take them back to the island of Cyprus which is counted among the Isles of Greece. The Greeks brought the men of Judah to their home island where they put them to work as vinedressers and husbandmen.

There was there, a man of Judah who had been captured in the days of Ahaz, and the Greeks put him in charge over his brothers, members of his own people, for the men of Judah did not know the language of Greece.

Their work was on a pleasant mountain which lay beside the sea while on top of it delightful vineyards flowered like a crown. The view of the sea on which it looked out, equalled it in glory and majesty. But Amnon remembered the city of (452) God and his own loved ones; and he mourned because of the sadness of his heart. He was like an olive plant which is removed from the horn of its fertility and planted on a salt land, where its leaves wither and its glory darkens.

The time for pruning arrived, and the men of Judah came to the vineyards to dig and prune them. Amnon was at his work in one corner of the vineyard and his eyes flowed with tears (453) The man in charge came to him and said; "Here spring has renewed the face of the land, and you should renew a proper spirit inside you also, for you are young in days, so why should you be downcast? A man, after he has aged, does not renew his youth like the eagle, but one young in days gains

strength at the season of spring. Rise up, dear youth, and rouse yourself, for you have found favour in the eyes of the owner of the vineyard; and I myself, I doubly love you, for your fine appearance, and for the place of your birth. They tell me that you are a native of Zion, and all of my spirit's life is in that city."

Amnon said to him; "I may be young in days, but old men have not known my grief and misfortune; for I have been separated from my own loved ones, from a merciful mother, and a most fair sister. The hands of my captors found me like a nestling and brought me here afar off. Woe is me, a lonely (454) bird. There is no mouth to open for my relief, and no one to wipe the tears from my face. I will tell my miseries to the wind and my sorrow to the waves of the sea, which along with me raises a moaning like the uproar in my heart. So, how are the pleasures of spring to comfort me? Alas, a dry wind will not blow for one in trouble, nor the sun shine for the bitter of spirit, or the earth don the glory of its ornaments. If only I had the wings of the dove, I would fly to the hills of Zion; I would take my own beloved one and carry her beyond the sea, to a place where there is neither talebearer nor slanderer. I would speak and she would listen to me. She would see my tears, she would believe me. And if the walls of Jerusalem have been uncovered to the foundations (455) and my own dear one has died among their ruins, then I would walk over the desolations of Zion, over its destroyed palaces, and the ruins of the Holy Oracle. I would weep over my destroyed land, over the slaughter of its slain, and my goodly dear ones. I would weep, I would mourn in my complaint, until my desolate soul has poured itself out."

Then the man in charge said to him; "My pity is greatly moved by your downcast soul, but if you only knew the sorrow of my heart, you would be silent. I was from the highest (456) of the people of Judah. I lived at ease in my ivory palace, and was happy in the land. But alas, my line has been cut off.

It is nineteen years since I was brought low in a strange land; years in which I have seen misfortune. Here, God has crushed me in the land of my affliction, and in Zion, his hand has been heavy on my house; for fire consumed it, and my wife and her two sons. Ah! I was shattered by their destruction, and desolation grips me at the memory of my beloved wife, who deceived me. All these things refugees from Judah told me ten years ago, and from that time I have given myself no rest. But why should I keep my name from you? Do you know if you ever heard the name of Joram, the captain? Look at him now, standing before your eyes in his affliction and misery."

Amnon set his eyes on him; he trembled and started up, his face paled, his strength almost left him, his heart was moved for the man, who had descended so terribly from the hilltops to the depths of the sea of sorrow, but his heart (457) feared the father of his enemy, Asrikam.

Joram said to him; "Why are you troubled, and why do you wonder? Is a man not born naked, and God will raise him up even as he casts him down."

Amnon sighed and said; "How forceful were the words of my heart's beloved when she said to me; 'What man sees life and death in the same instant, and his spirit remain firm within him.' For I see now high and low, so my spirit is troubled and my heart grows faint. Are you that Joram, the captain, you, whose name and memory are famous in the Gates?"

Joram asked after the welfare of his friend, Jedidiah; and of his son, Asrikam; and of Abishi and Sitri. Amnon told him of Matan's end, but when he spoke of Jedidiah he could not prevent his voice from sobbing. This appeared strange to Joram.

They were still speaking and weeping, when the owner of the vineyards came up and spoke to Joram in Greek saying; "Is it for this I put you in charge over the men of Judah, to melt their hearts and slacken their hands from work?" (458)

He rebuked him then and said; "You yourself will be surety for these men, and your hand will be responsible for their work."

Then Joram set off about his work, and Amnon went back to his task also.

It happened on the morrow, that when Amnon went up early to his vineyard that his head felt light for fever had (459) struck him. The early morning had been cloudless, but before the day had advanced, a sea breeze rose and carried clouds up from the far end of the land, and the heavens darkened with the water-laden clouds. Amnon was sitting at the top of the hill, his head spinning, his eyes were raised to the sun, which looked down at him mockingly. He spoke aloud and said; "You are the great light, a ruler by day. O, pleasant sun, a faithful witness for me in the sky, of my covenant with Tamar. Do Tamar's eyes, like mine look at you now? Bring me hope on your rays, and healing on your wings. Shine, righteous sun, on the city of God and bring to light, my innocence, before Tamar."

Joram stood behind him for he did not want to disturb him during his sad soliloquy; but Amnon's thoughts sounded mad in his fever, and he went on speaking in his delirium saying; "Woe is me, O, my mother, my sister, where did you (460) go, where have I left you deserted? Do not walk in the Tophet! It is a valley of slaughter, and there the wounded bleed, heaped up like dung on top of the ground. Go, ascend the mount of the House of the Lord, that you may lay bear your souls on his ruined altar. Hurry, lest the enemy slay you by the sword! Hush, noisy sea, for the sound of moaning is heard from Zion, a sound of the sighs of the slain from the Mount of Olives. Woe is me! Do not all for whom I exist, dwell there? Let me hear your voice, Tamar, my dove, my only one. Alas for me, there is no word, no sounds, for you, yourself are wearied by the slaughterers. From far away I call to you, but you are lying in your blood, while beside you Tamen wallows in his blood too. May you be ashamed, O sun. Where will you scatter your light? Rise up, my sister, fall down along with their

corpses, and our blood will be mingled with that of these pleasant loved ones. Life divided us, but death will gather us together."

Amnon could not speak any longer, for he fainted and fell down upon the grassy bank on which he was sitting. Joram hurried to catch hold of him and said; "My innermost feelings are disturbed for you, lovely youth, your mind is wandering and confused, and your mouth speaks of visions and terrible dreams. Rise up and I will lay you upon a pallet, for (461) your limbs are unsteady and your temperature like a flame of fire. Lovely pleasant blossom, cursed be the men, who with wicked hands have plucked you from the ground where you were planted."

While he said this, he took him in his arms and laid him down in a shelter that was in the vineyard. Amnon roused himself a little and saw Joram standing over him, he said; "Forgive me, my lord, for I am desolate."

But Joram said to him; "Be quiet, dear youth, for I will care for you on your sickbed like my son, and will nourish you while you are ill." (462)

Chapter twenty-seven

As for Tamar, she too gave herself no rest, and wept for Amnon day and night. It came to pass on the twenty-fourth day of the month of Spring, that Sitri came to her room, in the morning, and found her clapping her hands together and beating her breast; so he said; "Here the confusion is terrible in the city of God, and wailing goes round through all the (463) border of Judah. Weep then for the inhabitants of Zion, and not for Amnon who is now living in peace and at ease in a strange land."

But Tamar cried bitterly and said; "Surely I should cry for the one who has gone, who will not return to me!"

Then Jedidiah said to her; "Why, my daughter, do you stir up ghosts, why do you rouse the love of one who rests in the

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dust? See, we walk upon it, and he will return to us no more.
Weep for the living, whose lives are suspended before them, (464)
and do not weep for the dead."

"What is this?" Sitri asked him.

Jedidiah said to him; "Amnon is reckoned among the dead, for he was cut off by the hand of Assyria. Yesterday a refugee from Mount Saul came and told us that he did, indeed, see the captains of Jerusalem bound, and with them a youth with fine eyes, bushy locks, black as the raven; a youth white as snow, clear as milk; who was killed by the sword. For myself, I mistook not his signs, surely he was Amnon. He has been cut off by the hand of Assyria. But has the sword of Assyria not bereaved others like this? So, my daughter, why do you weep only for one? The one ~~to~~ whom you were indebted has gone down (465) to the grave, and will return to you no more."

Then Sitri said; "But who knows, perhaps it was another youth that the refugee saw, just like Amnon, of his build and appearance. It can only be one of these two things; either Amnon is dead and then you weep in vain, Tamar; or he lives and there is still hope for his future, and he will return to you on the day of salvation. Stop your eyes from crying, Tamar, hope in the Lord, and forget Amnon during the days of upheaval."

"No," answered Tamar, "I will not forget Amnon ever, whether on a day of war and tumult, or on a day of rejoicing and salvation, both waking and dreaming, I will not forget him! Woe is me, for I was troubled by a cruel prophecy while I was asleep in bed, and dreams are not empty things, they say; listen, and let me tell it."

"Yesterday at night, I ascended my bed with a broken spirit, I slept with a smitten heart. In my dream, there was the King, girding his sword on his thigh, and the remainder of his army, whose spirit was still faithful to him, were drawn up all around him, in the street of the East, to go out to meet the armed men. Hezekiah's eyes were raised on high (466) and with his mouth he spoke, saying; "I pray, O Lord, look

from heaven and see the King of Judah moving from his throne, from his city to prepare for battle with but a few, against the King of Assyria, whose soldiers are as plentiful as the stars of the heavens. I will leave with You, this city, its women, babes, children, widows, and orphans; let them shelter, I pray, hidden under your wings, these poor ones of the flock." (467)

"The eyes of the men of the army ran down with streams of tears as he said this, and with the sound of weeping they called farewell to the city of God, to the refuge of the eternal God, and to their women and children, who had come (468) to see them off. When lo, from the host, Amnon emerges, coming towards me red of eye, girded with a sword, holding a shield and dagger, and riding on his horse over whose back is spread the lion's skin. He himself looking like a hero in his battle glory, called to me and said; "Peace, peace, unto you, Tamar, my only one, even death will not part us!"

"He said this and then he disappeared. As for me, I was troubled and stood as if fixed by nails, astonished and wondering. I wanted to speak, but my tongue cleaved to my palate. Then, as the army turned to go my tongue broke loose from its cage, and I raised my voice and called out; 'Alas, O my heart's delight, prince of my youth, where have you gone and how can you go against the commandments of God? Here you have plighted your troth with me, but you have not married me yet; come back and be blameless for the sake of your house.' I went after the army crying and calling continuously; 'Amnon, Amnon!' I wept and shouted, but there was no one to hear me, any more. I came to the Corner Gate, I wanted to leave the city, but the guards would not let me. The women of Zion ascended the roofs and walls, all of them moaning like owls and beating their breasts. I too, climbed the watchman's tower, from there, I saw all the Assyrian camp and I was troubled. For my part, I stood there, and my spirit hovered over the flag in the midst of Judah's force, that I saw was

driving itself forward with difficulty, while like a scattering of hail, the spears and lances entwined themselves, and (469) arrows flew on wings of death. The battle went heavy against Judah and their slain lay all over the battle field."

"Suddenly, there is a mighty, heartrending, cry, and a sound of shouting is heard from the Assyrian force, calling out; 'The King of Judah has been taken alive!' Then lo, the rest of Judah turned their backs; they fled like lost sheep, they stumbled, fell upon one another, and the hosts of Assyria scorched after them like wolves. There was tumultuous shouting from the captains, roaring like young lions; 'Rise up, rise up, sons of Assyria and Elam! Ascend the hills of Zion, raze, raze it to the ground! Destroy with fire and sword!'"

"And in the great confusion and terrible slaughter, I saw that Amnon had been trampled in the gate. I even heard his death groan. Then I said that I would jump from the top of the tower and destroy my life along with him. But I awoke (470) and lo, it was a dream. The fear of God, was still held in my bones, and my spirit within me was overawed by the terrible vision."

Then Sitri said; "Though the dream may be wonderful in Tamar's eyes, it is no marvel to me. Here, like us, she has been in fear for some time, in a land that is rocking under its inhabitants, during days of upheaval and confusion; and now, the tidings of the man from Mount Saul, has added to her spirit's depression on Amnon's account. In the dream, she only saw what was in her own mind. apart from this, there was nothing else."

"I see it like that too," answered Tamen, "lo, our minds dwell on fear on account of the seige, and all day our ears as well, hear the sounds of the noise from God's Temple. The shouting of the Levites, who have been sounding their trumpets from the time that the beseiging army came upon us. So the dream has come through the sum of it all, adding a sight (471) for the eyes to what the ears have been hearing."

"And what will be the end of us?" asked Hananiel.

"There is hope for our future," answered Sitri, "listen now to what ben Amotz, in his holiness uttered; he said; 'God will judge with fire, and the blast of his nostrils, like a river of sulphur will burn the Assyrian camp. A whirlwind, a ~~flame~~ of fire, will consume their cup's portion; the point of the sword will not be seen, nor the sounding of lances be heard, for by God's voice, Assyria will be destroyed. It will tremble at his rebuke. The sinners will dwell amidst everlasting fires, and ~~hypocrites tremble~~; but the righteous will shelter in the Lord, and hide in the shadow of his hand until the storm passes. Let Zion await nightfall, and towards morning, God will help her and make known what he intends; for everyone who remains in Zion will be called, 'holy'.'!" (472)

The sun, like a ball of fire, sank into the far off sea, hiding itself from the confusion of that terrible evening; while the moon, changing to blood over the Mount of Olives, brought in the night; the one that was sanctified to the festival of Passover, the anniversary for remembering the Lord's mighty deed which he performed in the fields of Zoan. But alas, their pleasant night had become a terror. The remnant of Zion, sorrowing over the solemn assembly, went to their (473) rooms, mourning to themselves because of the Lord's anger. The priests wept too, between the hall and the altar. They mourned and wailed bitterly, for rejoicing at festivals had ceased. The King took off his glorious crown and put on sackcloth, while ben Amotz poured out his words before the Lord.

"How terrible is God when he rises in judgment! How (474) glorious, how excellent, is he, when he puts on vengeance! Mighty in action, he gives a sign and all the generations of the heavens and earth quit their order. They have changed the ordinance, broken the everlasting covenant. When the utterance goes forth from his mouth, self-igniting fire will stick together with terrible frost, and pour like water on to

the earth. Once before, the God of judgment rode in chariots of salvation, and the piling up of great waters stood before him like a mound. He growled at the depths and they rushed towards the sons of Ham. Now, at this appointed season his chariot comes in a storm and his rebuke in flames of fire; seraphim have flown down from above and have smitten the camp of Assyria. Their flight was a storm, a greivous whirlwind, with the movements of their wings, they have blown upon the everlasting fires, and brought on a horrible burning tempest. They winged past and left after them confusion, all silent, a terrible quiet, and the sleep of death. The Lord raged, but for a moment.- and the hosts of Assyria were as if burnt, consumed by fire."

Then, as dawn broke to reveal God's secret which had been hidden in the bosom of the darkness, the orb which rules by day and that which rules by night were still fighting, not knowing to which it would fall to make known the Lord's deeds. Those who lived on the walls listened for the encamped Assyrians, but there was no sound, nothing to be heard, no remark and no words. The watchmen lifted up their voices (475) and rejoiced from the height of Zion, saying; "Wake up and rouse yourself, city of God, for your enemies sleep! Break out joyously and shout, for your adversaries have been struck dumb with silence! The right hand of God has wrought mightily as in the time of Egypt. It has subdued the multitude of strangers. The night turned over them, and smote them. O daughters of Zion, don your strength, for your foes have put on shame. Those who beseiged you are no more. Celebrate your feast, O Judah!"

The terrors of the night passed, the sun appeared over the city of David with rays of salvation and glory, and brought (476) on its wings healing for the souls of its inhabitants. The sick man left the bed of languishing, and he who had been plagued with hunger, forsook the lowly tent; those who leaned upon a staff, threw away their support; the lame men jumped like rams, and those that had been downcast, girded on

strength. Everyone who had been inscribed in the Book of Life in Jerusalem, went out towards the camp of Assyria. Here, the valleys which had been full of chariots and horsemen were deep in corpses; and those who had hands, plundered and looted for booty.

Then the troubled city of God became such a happy one, for the Lord had created joy for Jerusalem. There was shouting and rejoicing because of the saving of its wonderful things, and for the feast of its appointed festival. There was thanksgiving and the sound of singing on its holy mountain; and joy and gladness over all its guests. All sadness was forgotten; sorrow and sighing fled; even Tamar, herself, went up with Naamah and Peninah to the mountain of the House of the Lord, where she said; "I beseech you, O God, who works wonders, let my dead one live now, and let your people be glad and rejoice."

"May we too, be comforted now," answered Naamah and Peninah, "comfort us, O God, who has made complete the comfort of Zion and its mourners."

Tirsah drew near to them and said; "Surely God is good to those who hope in him and put their trust in him, and he will let us look upon Amnon."

Then Hezekiah gathered together before the gates of Jerusalem, the remnants of the captives of Egypt and the exile of Kush, whom the King of Assyria had led away. He (477) spoke to them, saying; "Here, God has removed the yoke of Assyria from off your necks. Your chains and bonds have been loosened; they have been destroyed, just like flax, by the fire of the jealousy which the Lord of hosts lit for Zion. See the corpses of the men of Assyria, like mounds on the soil of Judah. What has happened to you, who weakened the nations? Like a thief in the night you came and like a robber you hid yourself, in order to flee when the Lord made the righteous sun shine for us. And you also, heroes of its army, captains and officers, along with kings and nobles, like eagles you flew from afar over the House of the Lord, you

neither slept nor rested; now you are in deep slumber from the rebuke of the God of Jacob. You were tired, so now on the soil of Judah, you will lie in everlasting rest. Then look now, Exiles from the nations, and tell it in the far off islands, that the God of Jacob is strong."

And the exiles of the nations answered and said; "To the Lord is greatness and might, glory and honour to his sanctuary, glory to the righteous." (478)

Then the exiles of the nations reported the wonders of the Lord to the corners of the earth, and told of his righteousness in the far islands; while from the uttermost part of the earth songs were heard and those who lived at the ends, called out to the God in Zion. Many nations entreated his face with an offering, and they sent gifts and presents to Hezekiah. The kingdoms which were over the rivers of Kush sent ambassadors and swift messengers to a people saved by the Lord. Even the daughter of Zoar made supplication to God with an offering, and brought back as a gift to Zion, her far off ones. (479)

Now Hadoram was among the messengers of Zoar and Zidon, who came before the Lord with an offering, and he turned aside at Jedidiah's house to ask how Amnon was. He found Tamar saddened about her loved one for he was missing. Jedidiah's household told him everything that had happened to Amnon, and Hadoram was astonished and drew in his breath.

Then Hanani²el said; "If someone would bring Amnon to me, then I would give him all my fortune now."

But Hadoram said; "For myself, I am making journeys by sea now, and I meet great ships, boats, rowing boats, and vessels of bulrushes, speeding like eagles over the mighty waters, (480) all of them carrying Jerusalem's exiles and Judah's refugees. There is no east wind, nor whirlwind of the south, only a fresh wind blowing over a quiet sea, bringing Judah's exiles in ships towards Jerusalem. And now, I am about to return to my land but it is my intent to live on my ship in order to trade

with the far isles of Greece and to go to Tarshish. But for my part, I will not attend to my merchandise for I hold a man of Judah more dear than fine gold, and I will seek out its exiles, like treasures, wherever they are to be found. If the Lord but chance Amnon to come my way, why then, I would bring him back here as a gift, not for silver or for a price, but because his life is very precious in my eyes."

Then Tamar wiped the tears from her face, and said; "May your life be as precious, Hadoram, in the eyes of God, and you will fetch Amnon, and bring him back even now, from wherever he may be, just as you brought him back from Nineveh. How happy your heart will be then, when you see a crowd of people surrounding you and blessing your name, because of the good that you have done; and my blessing will come upon (481) your head to go before you all the days of your life."

Hadoram said; "What it is possible for me to do, I will do, and you, on your part entreat the Lord that he may make my way prosper; for at this time the Lord stretches out like a peaceful river for the inhabitants of Zion."

Jedidiah's household blessed Hadoram and gave him gifts and presents; then he left them and set his footsteps on the road.

Chapter twenty-eight

Two months passed from that day when the mighty armed force of Sennachrib had been set around Jerusalem, and Tamar lost hope, more and more, from day to day, while her sorrow went on deepening. Tamen too, saw that it was vain for him to expect anything from Peninah and he could no longer bear it, to live near her, his loved one, yet to be as far from her as the ends of the earth. So he stayed with Sitri in the Carmel, and Tamar lived in the summer house. Jedidiah gave her a sensible girl to serve her, whose name was Puah. Puah spoke closely to her always, telling her to put aside the sorrow from her heart, to be comforted for Amnon, and to take

for her loved one, whoever seemed right in her eyes.

"Do not, I pray, Puah," Tamar said to her, "do not urge me to be comforted nor put yourself among those who comfort the inconsolable. 'You are the only one for me.'"; thus said (482) my love when he spoke to me; and he has been the only one for me also, from that time. So, there is no other for me on the face of the earth. In vain you press me to be comforted, for your words are like oil on the flames of my love."

So the summer passed, but there was no end to Tamar's mourning. The month of autumn arrived, but she did not regain her strength. She used to walk about absentmindedly and (483) unhappy, in all the places where she had enjoyed herself in love with her chosen one, and the memory of her pleasures opened wider the wounds of her heart. There were times when she saw Amnon in night visions, and the night time dreams were her points of conversation in the mornings. There were times when her sleep wandered from her eyes, and during most of these reveries she seemed to hear his voice from among the olive trees. She would wake Puah with a joyous voice saying; "Lo, the voice of my love is sounding in my ears!" Then Puah would listen but there was neither voice nor answer. So she paid no further attention to her dreams and her words.

But it came to pass on the ~~the~~ fifth^{day} of the month of Autumn that Tamar found the letter, which Amnon had sent from Bethlehem, and went alone to the olive trees to read it. These are the words of the letter:

"I have known love, I have known sadness; (484)
And in a joyous city I longed to dwell;
With cords of love, Tamar drew me,
You drew the lovingkindness of your youth to me,
And brought me the treasures of your room,
For with the eyes of doves you ravished me always."
"Just as my life dawned, I saw changes,
My enemies hunted me with lies to overthrow me,
And you, O Tamar, alas, in rage you hated me.
My spirit was destroyed, trembling seized me,

The night of my desires, you turned into terror for me,
For you rebuked me, gentle one, and made me grieve."

"There was no peace for me - a crowd rose against me,
Alas to all who had honoured me, I became a loathesome thing;
And what had I done, had I been false to God?
I sought for you, Tamar, and I found a grave,
Alas, from joy to sorrow, to destruction and breaking!
Alas, I am forlorn! For I am abhorred by Tamar."

"The pillars of heaven tremble before my eyes,
The stars of God have withdrawn their light from me,
Woe is me! Wither shall I go mourning in oppression?
Into a sorrowful grave, alack, I will go childless,
Hunger will destroy me, or bitter destruction,
The serpent's tongue kill me, or high and mighty men."

"There is fear to my right, to my left, a pit,
Before me danger watches, behind me destruction,
Which is the way, where my heart will be quiet; -
The earth beneath me shall be removed like a cottage,
A net is hidden over all places where my feet tread,
A whipping tongue, sword, hunger, or an old lion."

"That is enough for me, O God!" Tamar spoke lifting her eyes to the skies. "Enough of telling me of sorrow and mourning in your City of joy! Lo, you have taken Amnon's soul, take mine also, then sorrow and sighing will have fled from Zion. Here, Amnon's cries are cut into the scroll, here, are the murmurs of his spirit when it expired. Alas, a terrible thundering shatters my heart, How you delighted me, Zion, happy city, when Amnon poured a gracious spirit on you, and how do I think of you now? Is it not as a valley of mulberry trees and I, like an owl, hooting among them, saddening every joyous (485) spirit within you, and weakening God and man? But maybe I will not remain long in you after Amnon, If only my spirit could pour itself out on to that ground which opened its mouth to receive Amnon's blood."

She was still speaking when Jedidiah approached her and said;

"Lo, for a month a maiden will gird on sackcloth for the (486)
sake of the husband of her youth, but you, you mourn year
upon year, embittering the lives of your parents."

Then Tamar said; "Why, father, did you hide Amnon's letter
from me? If I had read it before, my life would have been
finished then; and the misery hidden from your eyes."

So Jedidiah said; "Was not Joseph thought by Jacob, to
be among the dead, yet after many years, was he not a source
of life to the whole of his father's household? Hope, my
daughter, in the Lord, for nothing is withheld from him."

"Woe is me," Tamar answered him, "what gives me strength
to hope? Do not, father, urge me to be comforted, for I can
see no comfort. I will weep, I will mourn in my complaint,
and let this be my comfort."

Chapter twenty-nine

It was Jedidiah's custom every year on the thirteenth
of the month of Autumn, after he had gathered the harvest
from his threshing floor and winepress, to bring together
all his loved ones to the summer house and make a feast for
them. After that he closed the summer house and left it until
spring returned at the turn of the year. He lived in the
tabernacle for seven days, and when he quitted it, went to
live in the winter house. So, this year too, when there had
been no sowing nor harvest, and the land of Judah ate what
had been self-sown, Jedidiah did not deviate in any way (487)
from his practice, but made a fine feast for his loved ones.

He said to Tirsah; "There is great joy this year in the
city of Zion, and even the inhabitants of far off towns flow
towards it for a national rejoicing in the city appointed
as the meeting-place for the festival of Succoth. It is only
our household that the joy has bypassed. So, I will invite, now,
the fine young men and beautiful maidens, the glory of Zion,
the delight of Judah, and I will call the musicians. Maybe the
evil spirit will leave Tamar, so that she may raise her eyes

to one of the young men and forget Amnon."

It happened on the thirteenth of the month of Autumn at noon, both Sitri and Tamen came to Jedidiah's house from the Carmel, Abishi from Bethlehem, while the fine young men and beautiful maidens arrived at the festive house as well. Naamah and Peninah also hurried to get there. There was the sound of viols, harp, and pipe, and the dancing of the merry-makers; but joy passed over into sadness, and noisy shouting to wailing; for Tamen looked at Peninah and both sighed silently; while Tamar went to her room and the sound of her weeping rose up against the music of the viols. Her friends from Zion as well as the maidens from the other towns who had come to Jerusalem that year, crowded round, speaking to her directly and soothing her, but Tamar refused to be comforted. Neither could Tamen nor Peninah prevent their eyes from crying while Naamah and Tirsah wept with them as well.

The guests stayed at Jedidiah's home till evening. They spoke to each other about the troubles that had befallen them at the hands of the Assyrian host. They gave thanks to the Lord for his lovingkindness and his wonders which he had shown them. But when they saw that joy had passed by the house of Jedidiah, then they all returned to their homes. Naamah and Peninah stayed in the summer house in the room which Tirsah had prepared for them. Abishi, Jedidiah, Hananiel, and (488) Tamen slept that night in the summer house so as to be ready to get up at the first watches in order to cut a branch of a thick tree and willows of the brook.

But Puah, Tamar's maid, had taken wine and was drunk, so she said to Tamar; "Is your pain not just as much Tamen's and Peninah's; so why do you increase their sorrow? Is Naamah not Amnon's and Peninah's mother, yet despite this, she comforts herself?" (489)

So Tamar said; "Did Naamah not bear two, so, should she not be happy with the one, when the other is dead? But for my part, I loved one, and that one is no more! Also, Peninah rejoices when her absent one returns from the Carmel, but

where is my absent one, so that I may rejoice over him? Lo, Zion's gates are open day and night so that exiles from Judah may come in through them from across the rivers of Kush, from the north, and from the sea; but the earth has shot its bolts against my chosen one, and he will come forth from its closed places no more. Every heart may rejoice and every soul be (490) glad, but my heart is broken and my soul mourns its love for he is missing."

So Tamar spoke complaining bitterly, and at a time when all the members of Jedidiah's household slumbered, she refused to sleep, but sobbed in misery until the morning watch.

Then the sons of Zion, those who were zealous of the word of the Lord, woke early before the dawn had risen and scattered themselves among the myrtles that were in the vales and dells beside every watercourse. They stood, some here, some there, and cut for themselves, a branch of a thick tree and willows of the brook; symbols of salvation and might, with which (491) to rejoice before the Lord on the morrow, the first day of the feast of the ingathering. The evening stars had faded, they paled before the light of the brightness of the rosy dawn. The face of the east reddened from flames of the fires of the torches, which the sun hews out before it comes forth from its tent. Rivers and streams were quiet and still, lying as if spread with a plating of silver, and poured like a mirror between their banks; while on them shone a clear greenish reddish light, from the green of the hills which surrounded them, and from the red of the face of the east. The eagle awakened in its nest and the birds of the heavens broke into song. They roused themselves and sang of all the generations of the heavens and the earth.

Jedidiah ~~get~~up early with those who watched for the morning in order to go up to the House of the Lord, while both Tamen and Sitri went to cut the branch of a thick tree and willows of the brook. But Tamar, who was tired from her weeping, lay down in sorrow. Slumber hovered, just over her eyelids, but sweet sleep is not for the sad of spirit like her;

for though she slept, her mind was awake. Her eyelids were closed, but her ears harkened to all the talk and words; and a dream resulted, creating night visions from them, that mingled with vain foolish things that made no sense. Lo, (492) a pleasant sound murmured in her ears, a sweet voice came from among the olive trees which were at the back of the summer house, and it spoke these words:

"How beautiful are the views of the holy mountain! How proud are its fresh olive trees! How beloved are your dwelling places, O Zion, your hills gird on joy, there is peace in your Temple, rejoicing and salvation in your palaces! The storms nearly destroyed you, the rivers of the devil troubled you, but terror changed, quiet came, and like a delightful rose you open out now, from your closed places. Your sons are quiet in their beds, God's high praises in (493) their throats. Here, a father teaches his son about the Lord's justice, and his wonders which he has shown them, so that in the strength of the Almighty they will be glad, and rejoice in his salvation. Here, a woman clasps her babe in quiet and safety. She keeps a crown of kisses for him, while her tongue utters a crown of blessings for God who makes a mother delight in her children. Here, a bridegroom rejoices in his bride, for sorrow and sighing have fled from Zion, and joy and gladness now sing in their heart. They will be glad and rejoice doubly in loved ones, with nothing to fear. Here, those who rise at dawn flow with happy heart towards the House of God to sing to his name. Hurrah! my ears have heard the sound from his Temple, a pleasant noise is heard that echoes to the ends of the earth. Be still all flesh, be silent birds of the wing, and harken to the songs of the Temple!"

There was a sound from the Temple, and the noise of the shout of the **Levites** playing their instruments was heard.

Then Tamar roused herself, woke Puah, and said; "Wake up, Puah, for I have heard a pleasant sound, like the voice of my love speaking of delightful things."

But Puah, on whom the wine had poured a spirit of deep sleep, refused to wake up and said; "Leave this tired one alone, my lady, for there is no voice and no words, it is only a dream."

So Tamar sighed and said; "Perhaps I do dream, just as I am wont to do."

There is that voice again, speaking in her ears, saying; "Hurrah! Only a holy trembling, only peace, covers the city of God; in truth, its wanderers have returned like doves to their dovecotes. Every bridegroom will now be crowned in glory, but where is my crown of glory, the loved one of my soul? Alas, my soul's beloved has been given to another, while I have been given sadness of heart and everlasting sorrow. O Zion, Zion, like a stranger, like a sinful (494) child, you drove me from your gates, and your sorrow and mourning found me in the far off isles. Gather me, I pray, into your walls now, for from a strange land, I have brought unto you, myself full of bitter things. Here is the lovely olive tree, on which are carved my name and Tamar's; water still drips from its boughs, and morning dew lodges on its branches; but my youthful dew is dry, and here I am like a withered leaf, torn from its trunk and blown about by a stormy wind. Here is the house of my marriage bed - the shade for my days of joy. In it Asrikam enjoys himself with Tamar in lovemaking, and as for me - alas! Let my soul pour itself out here, and this olive tree be a memorial stone for me!"

Amnon could speak no more and he sighed in silence; while Tamar, who was no longer asleep, had overheard all these words and said; "No, I am no longer dreaming; these are my tears running down my cheeks, and this time my mind dreams while awake."

So she got up, put on her garments, and her trembling hands seized the handles of the lock, but the key was not there. (495) She roused Puah roughly and said; "Get up, Puah, give me the key! Hurry now, for my soul seemed about to leave me while he was speaking."

Puah rose, rubbed the sleep out of her eyes, and said; "I beg you, now, my lady, you are mistaken in dreams, and you are leading all the members of your household astray. What is it this time, that you trouble me with all this fuss?"

"O you unfeeling woman," cried out Tamar, "give me the key for it is too close for me here." (496)

So Puah took the key from under her pillow and gave it to Tamar. Tamar went out quickly from her room and paced hither and thither at the back of the house, but her lover had withdrawn a little way. So she went further and called; "Amnon, Amnon!" She clapped her hands together and said; "Have I indeed dreamed it while awake?"

But here was Hadoram coming towards her and he said; "Go thither, Tamar, amongst the olive trees, and there you will find what you are seeking, the one whom you never expected to look upon, you will see. But tell no one from your father's house, for I am to be both ransomers and the one who brings the news."

Then Tamar ran like a hind let loose, towards the spot which Hadoram had indicated, while Hadoram went towards Jedidiah's house.

"Amnon!" Tamar called out as she drew near to him, "O Amnon, my light, my savior, and in the land of the living!" So speaking, she fell on his neck, while Amnon too, called out; "Are you in truth still mine, Tamar, my dove, my undefiled?" They both could say no more, overcome by the joy of their happiness, so they stood like statues, their arms clasping each other.

After a while Tamar opened her mouth and said; "The heavens have, in truth, told of your righteousness and the earth has answered for you, as to your purity, while I am the one to be shamefaced; for I was like a silly dove, wandering without reason, and believing in those who spoke falsely. For many days I have washed my own sin with tears in great measure; (497) but, it was against Amnon, the shepherd, I did all these things, while the son of Joram, the noble, will forgive me."

"Leave me be," Amnon begged her, for he did not understand what her words implied, "let me remain Amnon, the shepherd, O daughter of the generous one, for why should I pour out my soul before your eyes?" (498)

"Do not, I pray, O nobleman of Judah, nobleman of my youth, do not, now pour out your soul, for mine is bound up with it. Live rather in the presence of Tamar, your beloved, who can no longer spend her life's span without you. Asrikam became a rich man unjustly, for a strong arm, not related, had swallowed the inheritance of Joram, your father; and at his end, he was Naval, the son of the villain Achan. Zimri, as well as Hefer, Bukkiah, and all those that rose against you, licked the dust; and you, Amnon, the son of Joram, may you see life with me!"

Amnon was still wondering at Tamar's words, when Jedidiah, Tirsah, Hananiel, Naamah, and Peninah, with Tamen, and Sitri as well, hurried towards them and fell on Amnon's neck in turns, while their tears flowed on to his cheeks.

"My pleasant child!" Naamah cried. (499)

"Hurrah, our brother!" shouted out the lips of Tamen and Peninah.

"Here is the delight of our hearts," answered Jedidiah and Tirsah, "here is the son of Joram, our beloved friend. God has brought him back hither, to heal every blow, to open the bonds, and to wipe the tear from every face."

"Hurrah, for the one who ransomed my life, and the inheritor of my wealth," called out Hananiel, "I may die now, for my dream has come about, and nothing of it fell to the ground."

"Lo, your dream has come about," answered Amnon with a fainting heart, "but for my part, I feel like a dreamer now, and know not, by my life, if my eyes see aright, or if a false vision and mockers are with me." (500)

But Sitri said to him; "Open your eyes, son of Joram, and look upon all your own loved ones who surround you. Arise to Tamar, your loved one and wander in her love, but stray no longer in false visions. Lo, your enemies died in shame and

disgrace, they have become an abomination to all flesh; but, as for you, shake yourself from the dust and may your horn be raised in honour."

He was still speaking, when Hadoram came from amongst the olive trees, and Joram was with him; but Joram did not know yet that Amnon was his son, for Hadoram had hidden it from him so that he might, all of a sudden, add to the joy of these two families. It happened that when Joram saw Jedidiah he drew near to him, fell on his neck, and with a sobbing voice called out; "Jedidiah, my friend, my close companion!"(501)

But Jedidiah did not recognise him for a moment and he said to him; "And who are you that calls on my name?"

Amnon stood silent and astonished, with fainting heart. Then Joram removed his ring from off his right hand and said; "Remember your words, those you spoke to me so many years ago, saying; 'Lo, there is nothing so fine as love, and its memory is precious, very precious to true friends.' That was twenty years ago and all that time this ring has not been taken off the hand of your friend, Joram. I fell into the hands of the Philistines; I was sold to the Greeks who stripped me of my valuables, and only this ring, the most treasured, was left me. Whenever I set my eyes on it, I forgot the land of my captivity, my affliction and misery, and my mind thought about you and all my own dear ones. But tell me now, I pray, my friend, is there yet living a branch from my tree, or am I childless?"

"What is this that my eyes behold?" Naamah spoke, her voice trembling, "Did God say to the earth; 'Throw up your dead,'- and to the grave; 'Wake up the shades.'" Then she could no longer speak for her words left her.

"Surely God has made this day!" cried Jedidiah weeping while he fell on Joram's neck, "God has shown me wonders, and what shall we return to him! Here, before your eyes, is Naamah, your undefiled one, the wife of your youth, and here, are her very own joys, Amnon and Peninah. May these be your comforts to compensate you for the evil years. Lo, our love was

acknowledged and so its influence appears over our offspring even finer and stronger; while I, for my part, did not know."

Then Jedidiah told him all that had happened to them from when he had fallen into captivity until that day.

Joram fell on Naamah's neck and said; "Hurrah, my undefiled one! For twenty years my soul panted after you, but all my sighs are now changed to everlasting joy. In truth, it is everlasting joy, and may God strengthen my heart to bear it."

"Hurrah, nobleman of my youth," Naamah called out weeping, "for your sake God assigned me, and strengthened my resolve to bear reproaches and pains; but if the days of our youth are ended like a cloud, or like the mist; our world will rise again for us at noontide." Then Naamah took hold of the hands of Amnon and Peninah, brought them near to Joram, and said; "Embrace, now, my husband, our offspring, they too have had their share of sorrow and sighing from the hand of the Lord."

So Joram clasped Amnon in his arms, kissed him and said; "Are you, pleasant youth, are you, my very dear son? You won my affection on the island of Cyprus. I nourished you on the sick bed when your mind wandered in delirium. From the beginning my soul cleaved to you, I loved you, yet I did not know that you were mine."

"My father, my honour, and he who has raised my head!" Amnon cried out as well, "my heart too, surged with love (502) for you and I did not know."

Then Joram turned to Peninah and said; "What is your name, beautiful and gentle daughter?"

"Peninah is my name," the maiden answered.

"Peninah," Joram called out while he kissed her, "how great are your consolations, O God! If I had but found only a remnant of all my house, then I would have said; 'It is enough for me.' But what will I say now, when I find what I never expected to see? So, now today, here I am going to give my inheritance in Bethlehem to Abishi, because he showed lovingkindness to my son, Amnon, and my inheritance in the Carmel, I give to Sitri, since he extended kindness towards

my wife, Naamah, who is as dear to me as the apple of my eye; and towards my daughter, Peninah, whom I regard as a precious stone. But to you, Hadoram, what shall I give in return, as a reward? All my wealth is not sufficient for what you have done; for you have restored a father's heart to his children, and the hearts of friends to those who love them."

Then Hadoram said; "For my part, I have reached to the far off places but now I will take delight in approaching God, (503) who has revealed his glory in these times to all the inhabitants of the world, for he has destroyed wars even to the ends of the earth; and he has given peace to the far off nations. Therefore I will join with you now, for the God of Zion is greater than all the gods of the nations, and he has greatness, might, and glory. Come, I pray, let us go up to the mountain of the House of the Lord, and confront the face of the Most High with thanksgiving and sacrifices."

Joram and all who stood round answered him with one voice; "Stay with us, Hadoram, and the God of Jacob who is pleased with his people, will accept you forever! May he make you cleave to the House of Jacob."

So Hadoram went up with Jedidiah's and Joram's households to the House of God, and they sacrificed together thank-offerings and gave thanks to the Lord for his lovingkindness and his wonders. They then, returned to the summer house and ate, drank, and cheered their hearts.

Jedidiah said to Joram; "See now, my word, that I spoke to you twenty years ago, has come about; 'That the Lord would bring you back in peace, and we would sacrifice together thank-offerings to the Lord, and would make merry in this summer house, we two, and the members of our households.'"

"Hurrah," said Hananiel, when he saw Tamar doting on Amnon, her lover, "hurrah, my eyes have seen my dream resolved, and all that was laid up in store and written down has been revealed." (504)

"It is enough for me" Tamen said while he kissed Peninah, "it is enough for me that God has returned to me what he took

from me; and the sapphire and ring are stuck together forever."

Utz too, said; "Remember Amnon, I once said to you; 'Hope still looks forth from heaven; relief will flower from the earth; and the droughts of summer do not dry the tears of the oppressors.'"

"Was that not what I said." answered Tamar, taking hold of Amnon's right hand,"was not my word, once, 'Hope, Amnon, for hope is better than life.'?"

Amnon clasped Tamar, kissed her and said; "I have indeed hoped, my soul's beloved; I have hoped, just as you said. and your love is better than life to me."

Appendix I Biblical Quotations

1. Nu.31:14.....captain over a thousand
2. Ps.49:5.....I will incline mine ear to a parable
3. Isa.33:15.....the gain of oppressions (deceits)
4. Job.31:35.....mine adversary (the man of my strife)
5. Deu.19:14.....thou shalt not remove the landmark of
6. Jer.2:2.....the kindness of thy youth
7. Isa.50:8.....mine adversary (the man of my cause)
8. Gen.23:8.....if it be your mind
9. Ps.76:6.....and none of the men of might have found
their hands
10. Isa.17:11.....in the day of grief and desparate sorrow
11. Isa.47:8.....and now hear this (thou who art) given
to pleasures
12. Nu.5:15.....~~an~~offering of memoriall
13. Hos.6:11.....he hath set an harvest for thee
14. Ex.21:6.....and his master shall bore his ear with an
awl
15. Nu.17:28.....shall we be consumed with dying
16. Isa.60:5.....thy heart shall fear and be enlarged
17. Job.21:9.....their houses are safe from fear
18. Zep.1:14.....the mighty men shall cry (rare word)
Isa.42:13.....he shall cry yea roar
19. Ps.74:9.....there is no more any prophet neither among
us is there any that knoweth how long
20. Am.6:13.....have we not taken us horns
21. lSa.26:19.....they have driven me out this day from
abiding (cleaving) in the inheritance of
the Lord
22. Ps.76:12.....bring presents unto him that ought to be
feared
23. Jer.2:22.....thine iniquity is marked before me
24. Isa.7:20.....shave with a razor that is hired
25. Isa.28:2.....a flood of mighty waters overflowing
Am.5:24.....righteousness as a mighty river
26. 2K.17:6.....and he exiled Israel to Assyria and he

26. 2K.17:6.....placed them in Halah and Hebor by the
river of Gozen and in the cities of the Medes
27. Hos.6:9.....so the company of priests murder in the
way by consent (with one shoulder,tor to
Shechem)
28. Eze.29:21.....I will give them the opening of the mouth
Mapu.....and your wish was as an opening of the
mouth for me
29. Zep.3:4.....her prophets (are) light
30. Isa.33:4.....as the running to and fro of locusts
31. Deu.28:53.....in the seige and the straitness
32. Jer.48:11.....he hath settled in his lees
33. Isa.28:17.....judgment also I will lay to the line
Mapu.....'zedek' a paraphrase of quotation
34. Zep.1:12.....I will search Jerusalem with candles
35. Jer.20:12.....the Lord of hosts searches out the righteous
and he sees the reins and the heart
36. Isa.28:9.....drawn from the breasts
37. Jer.31:30.....every man that eateth the sour grape his
teeth shall be set on edge
38. Ecc.3:1.....to every purpose
39. Hos.5:11.....Ephraim (is) oppressed (and) broken
40. Ps.80:6.....the bread of tears
41. Lam.4:7.....their polishing was of sapphire
42. Pro.22:11.....the grace of his lips
43. Eze.27:3.....of perfect beauty
44. Gen.41:32.....for that the dream was doubled
45. 1K.9:8.....shall be astonished and hiss
46. Job.15:22.....and he is waited for the sword
47. 1Ch.29:3.....I have of my own proper good
48. Pro.20:11.....ever a child is known by his doings
49. 1Sa.13:12.....I have not made supplication (entreated
the face)
50. Job.19:19.....all my inward friends (the men of my secret)
51. Jer.30:18.....the city shall be built upon her own
heap (little hill)
52. Ps.69:16,17...high hills (rare word)

53. Eze.32:2.....and troubled the waters with thy feet
54. Hab.3:16.....my lips quivered at the voice
55. Jer.6:10.....their ear is uncircumcised
56. Isa.44:18.....he hath shut their eyes (daubed)
57. Job.12:17.....he leadeth counsellors away spoiled
58. Cant.5:10.....the chiefest among the thousand
59. Cant.4:11.....drop as the honeycomb
60. Isa.26:19.....the dew of herbs
61. Ps.22(title)..to the chief musician upon Ajelith Shahar
(~~the~~hind of the morning) morning star, Venus
62. Isa.28:5.....be for a crown of glory
63. Isa.3:18.....cauls (networks), round tires like the moon
64. Dan.5:10.....came unto the banquet house
65. Est.6:3.....what honour and dignity
66. Ps.77:20.....thy footsteps are not known
67. Ex.32:18.....the voice of (them that) shout
68. Cant.5:12.....like doves by the rivers of waters
69. Isa.2:16.....upon all pleasant pictures
70. 2K.19:26.....their inhabitants were of small power
(short of hand)
71. Job.40:17.....he moveth his tail like a cedar
Isa.50;11.....sparks
Ecc.12:11.....and as nails fastened
Ps.5:10.....open sepulchre
Isa.5:24.....the fire devoureth
Isa.30:27.....his tongue as a devouring fire
72. Job.16:9.....mine **enemy sharpeneth his eyes**
73. Jud.5:27.....he fell down dead
74. Ps.68:34.....he doth send out his voice and (that) a
mighty voice
75. Ps.107:29.....he maketh the storm a calm
76. Pro.17:17.....a brother is born for adversity
77. Gen.31:29.....it is in the power of my hand
78. Isa.10:32.....he shall shake his hand
79. Ps.68:14.....the pots
Eze.40:43.....endirons, hooks, or two hearthstones

80. Job.31:25.....mine hand hath gotten much
81. Isa.19:20.....it shall be for a sign and for a witness
82. Hos.2:17.....valley of Achor for a door of hope
83. Cant.2:7.....I charge you, O ye daughters of Jerusalem
by the roes
Cant.3:5.....by the hinds of the field
84. Gen.37:2.....unto his father the evil report
85. Ps.94:19.....in the multitude of my thoughts within me
86. Job.3:9.....the dawning (eyelids) of the day
87. Pro.5:6.....his ways are moveable thou canst not know
them
88. 1Sa.17:28.....and with whom have you left those few sheep
in the wilderness
89. Jer.30;21.....who is this that engaged his heart to
approach unto me
90. Jud.19:3.....he rejoiced to meet him
91. Ps.16:6.....the lines are fallen unto me in pleasant
places
92. Pro.5:19.....loving hind
93. See 41 (pun)
94. Pro.14:4.....where no oxen are the crib is clean but
much increase is by the strength of the ox
95. Job.11:20.....there hope shall be as the giving up of the
ghost (or a puff of breath)
96. Jer.13:25.....of thy measures
97. Pro.31:13.....worketh willingly with her hands
Pro.119:108...the freewill offerings of my mouth
98. Job.5:12.....cannot perform their enterprise
99. Job.11:51.....open his lips against thee
100. Pro.29:21.....he that delicately bringeth up his servant
101. Am.4:6.....I have also given you cleanness of teeth
102. Job.33:10.....he findeth occasions against me
103. Gen.26:32.....a grief of mind (bitterness of spirit) unto
Isaac
104. Isa.53:3.....rejected of men
105. 2Sa.6:16.....king David leaping and dancing
106. Job.18:5.....the spark of his fire

107. Cant.2:17.....and the shadows fled away
108. Job.9:10.....past finding out
109. Jer.9:19.....our dwellings have cast us out
110. Lam.2:14.....have seen vain and foolish things
111. Cant.7:10.....causing the lips of those that are asleep
to speak
112. Ps.17:15.....I shall be satisfied with thy likeness
113. Isa.40:4.....and the rough places plain
114. Jud.9:16.....according to the deserving of his hands
115. Pro.23:29.....who hath babbling
116. Nu.11:4.....and the mixt multitude
117. 2K.4:14.....thou hast been careful for us with all
this care
118. 2Sa20:19.....I (am one of them that are) peaceful (and)
faithful in Israel
119. Ps.84:10(11)..I had rather be a doorkeeper (sit at the
threshold)
120. Lev.23:40.....and the boughs of thick trees
121. Job.41:18(10).his eyes are like the eyelids of the
Job.3:9.....neither let it see the dawning (eyelids)
of the day
122. 2K.18:37, 19:2
Isa.22:15, 36:3, 11:22, 37:2 Shevna
123. Isa.22:17.....the Lord will carry thee away (marg.who
covered thee) with a mighty captivity
Isa.22:18.....he will surely violently turn (lit.
violently turning he will violently turn)
and toss thee like a ball
124. Pro.18:8.....a **talebearer** (are) ~~as~~ wounds(~~like when men~~
are wounded)
125. ~~Joel~~ Joel 3:18(4:18).shall drop down new wine
Am.9:13.....shall drop sweet (new) wine
126. Hos.7:8.....Ephraim is a cake not turned
127. Ecc.1:14.....all (is) vanity and vexation of spirit
128. Eze.37:26.....covenant of peace
129. 2K.4:10.....the wall chamber
130. 2Sa.16:18.....son of Jesse that is cunning in playing

131. Jer.31:4.....shall go forth in the dances of them
132. Ps.87:3.....glorious things are spoken of thee
133. Job.27:8.....when God taketh away his soul
134. Am.5:21.....ye have made our savour to be abhorred in
the eyes of
135. Isa.28:1.....them that are overcome with wine
136. Ex.14:24.....watch
137. Isa.66:5.....ye that tremble at His word
138. Job.20:28.....the increase of his house shall depart
Job.24:18.....their portion is cursed in the earth
139. Isa.3:1.....the whole stay of bread
140. Ps.119:69..... the proud have forged a lie
141. Ps.95:2.....let us come before his presence (prevent
his face) with thanksgiving
142. Lev.25:23.....the land shall not be sold forever (for
cutting off or to be quite cut off)
143. Job.13:14.....do I take my flesh in my teeth
144. 1Sa.16:23.....it was refreshing to Saul
145. Pro.3:30.....if he has done thee no harm
146. Ps.38:6(7)....all day I go mourning
147. Ps.44:26.....our soul is bowed down to the dust
148. Job.2:9.....the eye also (which) saw him (rare word)
149. Jer.9:8(7)....in heart he layeth his wait
150. Pro.16:20.....he that handeth a matter wisely
151. Isa.48:8.....thine ear was not opened
152. Pro.9:6.....and go in the way of understanding
153. Job.6:17.....they are consumed out of their place
(extinguished) what time they wax warm
they vanish
154. Nah.3:10.....dashed in pieces at the top of all the
streets
155. Ps.29:7.....the Lord divideth the flames of fire
156. Hab.3:4.....there (was) the hiding of his power (rare word)
157. Isa.50:4.....the tongue of the learned (lit.disciples)
158. Ps.45:1(2)....tongue is the pen of a ready writer
159. Isa.21:3.....I was bowed down at the hearing of it
160. Nu.11:23.....is the hand of the Lord waxed short

161. 2Sa.17:4.....and the saying pleased Absalom well (was
right in the eyes of)
162. Cant.8:5.....who is this that cometh up leaning upon her
beloved
163. Ps.42:1(2)....so panteth my soul after thee
164. Deu.32:35.....and the things that shall come upon them
make haste
165. Ex.31:4.....and in all manner of workmanship to devise
cunning works in gold, in silver, and in brass
166. Isa.22:1.....burden of the valley of the vision
167. Isa.40:10.....and his arm shall rule for him
168. Job.29:24.....he swallowed the ground
169. Eze.35:5.....hast shed (poured out) the blood of the
children of Israel by the force of the
sword in the time of their calamity
170. Isa.56:5.....a place and a name
171. Jer.52:16.....vinedresser and for husbandmen left in the
land
172. Pro.31:19.....she layeth her hands to the spindle
173. Ex.16, Lev.23:10 Omar
174. 1Sa.24:13(14).the proverb of the ancients
175. Gen.43:30.....his bowels did yearn upon his brother
176. Job.16:15.....and defiled my horn in the dust
177. Lam.3:29.....he putteth his mouth in the dust
178. Jer.32:31.....provocation of mine anger and my fury
179. Jer.42:9.....and present your supplication
180. Ps.119:9.....shall a young man cleanse his way
181. Mic.2:8.....them that pass by securely as men averse
to war
- Ps.10:10.....that the poor may fall by his strong ones
182. Am.9:6.....and that founded his troop in the earth
183. Ecc.4:12.....and the threefold cord is not quickly broken
- Pro.10:4.....the hand of the diligent maketh rich
- Jer.7:24.....in counsels and in the imagination
- Isa.9:18(17)..and they shall mount up like the lifting
up of smoke
184. Ps.32:6.....in a time when thou mayst be found

185. Jer.10:7.....for to thee doth it appertain (it liketh thee)
186. Jer.5:8.....they were as fed horses in the
187. Job.41:20(21).out of his nostrils goeth smoke
 Hos.10:7.....as the foam upon the water
 Eze.25:6.....and stamped with the foot
 Jer.14:6.....a wild ass...(that) snuffed up the wind
188. Cant.5:10.....white and ruddy
189. 1Sa.21:13(14).he changed his behaviour
190. Hos.12:1(2)...Ephraim feedeth on the wind
191. Gen.41:39.....a discreet man
192. Isa.32:8.....but the liberal deviseth liberal things and
 by liberal things shall he stand
193. Job.6:24.....cause me to understand wherein I have erred
194. Pro.28:3.....sweeping rain
195. Nu.15:39.....ye seek not after your own heart
 Lev.20:6.....to go awhoring after them (refers to sorcerers
 and soothsayers)
196. Deu.20:6.....hath planted a vineyard and hath not yet
 eaten of it (made it common)
197. Gen.19:20.....is it not a little one (story of Sodom and
 Gomorraah)
198. Hab.3:17.....the flock shall be cut off from the fold
 Isa.60:8.....as the doves to their windows
199. Lam.3:9.....inclosed my ways with hewn stone
200. Job.32:10,17..I also will shew mine opinion
 2K.9:27.....like the going up to Gur
201. Job.14:22.....his soul within him shall mourn
202. Pro.30:10.....accuse not (hurt not with thy tongue) a
 servant unto his master
203. Zec.11:8.....their soul also abhorred me
 Isa.32:88.....quiet resting places
204. Ecc.9:11.....the race is not to the swift...but time and
 chance happeneth to them all
205. Jos.18:14.....the corner of the sea
206. Ps.50:11.....the wild beasts of the field
 Job.39:13.....goodly wings

207. Isa.5:14.....their multitude and their pomp
208. Isa.26:1.....we have a strong city (city of strength)
208. Hos.9:13.....planted in a pleasant place
209. Ps.119:131....I opened my mouth and panted
Jer.46;20.....Egypt is like a very fair heifer
Ps.68:13(14)..wings of a dove covered with silver
210. Ps.28:2.....my hands towards the holy oracle
211. Isa.8:22.....dimness (Mapu uses 'm'oof' for 'flight')
212. Lev.19:18.....bear any grudge
213. Zec.13:9.....refine them as silver is refined
Nu.16:30.....if the Lord make a new thing (create a creature)
Ps.69:31(32)..of bullock that hath horns
Lam.3:10.....he was to me (as) a bear lying in wait
214. 'that your belly is full of news'
215. Job.28:4.....forgotten of the foot
216. Job.37:1.....and is moved out of his place
217. in (sloth, laziness, idleness)
218. Gen.30:28.....appoint me thy wages
219. Ps.7:(14)15...he travaileth with iniquity
Ps.105:25.....and deal subtly with his servants
220. 2K.4:13.....thou hast been careful for us with all this
fear
221. Job.7:3.....so am I made to possess months of vanity
and wearisome nights are appointed me
222. 2Sa.1:9.....anguish is come upon me
Ps.39:2(3)....I was dumb with silence
223. Jer.8:22.....(is there) no balm in Gilead, is there no
physician there
224. Ps.55:21(22)..the (words) of his mouth were smoother than
butter
225. 1Sa.3:12.....beginning and end
226. Job.24:25.....who will make me a liar
227. Ex.11:7.....the Lord doth put a difference between
228. Job.15:10.....aged men much older than thy father
229. Job.29:7.....I went out of the gate through the city
Ps.69:3(4)....my throat is dried
Pro.22:15.....the rod of correction

229. Isa.10:5.....the staff in their hand is mine indignation
 Job.41:29(21).darts are counted as stubble
 Lev.26:25.....a sword that shall avenge
230. Jer.17:6.....shall be like the heath in the desert
231. Ps.18:26.....with the pure thou wilt shew thyself
 pure and with the froward thou wilt shew
 thyself froward (wrestle)
 Jer.51:5.....for Israel hath not been forsaken
 Zec.13:4.....a rough garment to deceive
 Ps.120:4.....coals of juniper
232. Job.12:22.....he discovereth deep things
233. Lam.3:53.....they have cut off my life in the dungeon
234. Gen.40:13.....and restore thee unto thy place
235. Eze.27:35.....their kings shall be sore afraid (lit.
 afraid with horror)
236. Nu.5:21.....the Lord make thee a curse and an oath
237. Pro.3:35.....the wise shall inherit glory
238. Ps.85:13(14)..shall set (us) in the way of his steps
239. Ps.132:3.....into my bed
240. Cant.3:2.....will rise now and go about the city in the
 streets and in the broad ways
241. Lev.27:8.....if he be poorer than thy estimation
242. Job.16:16.....my face is foul with weeping
243. Gen.45:1.....while Joseph made himself known unto his
244. son of humbleness (Talmudic word)
245. Ps.51:(1)3, and
 Ps.69:(16)17..the multitude of thy tender mercies
 Isa.63:15.....sounding of thy bowels and of thy mercies
 towards me are they restrained
 1K.8:64.....bracen altar...too little to receive
 Mapu, too tight to be able for, most beautiful, in turns,
 fugitives
 1Sa.15:19.....and the people fly upon the spoil
 Jer.2:31.....wherefore my people say we are lords
246. Gen.12:1.....out of thy country and from thy kindred
247. Deu.21:14.....thou shalt not make merchandise of her

247. Deu.9:19.....I am afraid
248. Deu.32:47.....it (is) not a vain thing for you
249. Eze.46:18.....the people's inheritance by oppression to
thrust them out
250. Pro.22:21.....the certainty of the words of truth
251. Jud.9:37.....down by the middle of the land (Heb. navel)
Job.34:8.....which goeth in company
252. Pro.28:14.....he that hardeneth his heart shall fall into
mischief
Eze.23:18.....like as my mind was alienated
253. Jud.14:4.....he sought an occasion
254. Cant.5:6.....my beloved had withdrawn himself
255. Ps.112:5.....he will guide his affairs with discretion
256. 2K.23:10.....and he defiled Topheth which is in the
valley of the children of Hinnom that no
man might make his son or his daughter to
pass through the fire to Molech
Cant.2:17.....until the day break (breath)
Cant.4:6.....ditto
257. Isa.57:8.....behind the doors also and the posts
Ps.140:(8)9...further not his wicked devices
258. Gen.48:11.....I had not thought to see thy face
259. Ps.32:6.....in a time when thou mayst be found (in a
time of finding)
See Ecc.3:1-8
260. Ps.107:30.....bringeth them to their desired haven
Ps.37:5.....commit thy way
Isa.32:15.....until the spirit be poured upon me
261. Jer.6:16.....ye shall find rest for your souls
Cant.4:9.....thou hast ravished (taken away) my heart
(stolen)
262. Cant.2:7.....by the roes and by the hinds
263. Jud.19:9.....the day draweth towards evening
Jer.17:1.....the sin of Judah is written with a pen of
iron and with the point (nail) of a diamond
it is graven upon the table of their heart
264. Isa.48:6.....I have shewed thee new things and even hidden
things

265. Nu.22:18.....I cannot go beyond the word of the Lord
266. Job.10:3.....shine upon the counsel of the wicked
Isa.60:3.....and the Gentiles shall come to thy light
and kings to the brightness of thy rising
267. Pro.4:23.....keep thy heart with all diligence (above
all keeping)
268. Ex.26:17.....set in order one against another
Ex.36:22.....equally distant from one another
(only found two times in the Bible in Pual-Participle)
269. Eze.24:17.....forbear to cry make no mourning for the dead
Isa.33:15.....that shaketh his hands from holding
Job.6:26.....speeches of one that is desperate
Nu.14:41.....but it shall not prosper
270. Ps.39:2(3).....my sorrow was stirred
271. Jud.3:25.....they tarried till they were ashamed
272. from his bosom
273. Ps.49:3(4).....and the meditation of my heart
Isa.22:4.....look away
274. Mal.3:5.....and against those that oppress (defraud
the hireling)
275. Est.8:6.....for how can I endure to see
Isa.9:(4)5.....every battle of the warrior is confused
with noise
276. Job.11:17.....throughout your lifetime
277. Ps.55:(7)8.....(then) would I wander far off (lit. would
I go far off wandering)
278. Isa.19:3.....the spirit of Egypt shall fail (be emptied)
279. Ex.9:17.....as yet exaltest thou thyself against my
280. Deu.29:(29)28..the secret thing belongs unto the Lord
our God but those things which are revealed
belong unto us, and to our children forever
Pro.23:31.....it moveth itself aright
Isa.32:4.....the heart also of the rash (hasty) shall
understand knowledge
281. Hos.12:(1)2....and followeth after the east wind
282. 'You should have the thousand, **Asrikam**, for you are a
prince.' ('aluf' - pun)

282. Pro.21:5.....to plenteousness
Ex.33:6.....and the Children of Israel stripped themselves
283. Eze.16:37.....with whom thou hast taken pleasure
284. Eze.36:5.....with despiteful minds
285. Jer.6:11.....I am weary with holding in
286. Job.36:2.....suffer me a little
287. Deu.29:(19)18.I walk in the imagination of my heart
(stubbornness)
288. Lam.3:49.....mine eye trickleth down
Hos.6:4.....as the early dew it goeth away
289. Isa.10:13.....for I am prudent
- 290.. Job.16:3.....what ~~amboldeneth~~ thee that thou answerest
Nu.11:23.....whether my word shall come to pass unto
thee or not
291. Job.7:4.....I am full of tossings to and fro
292. Hos.13:5.....in the wilderness, in the land of great
drought (in the parched land)
Isa.30:30.....the Lord shall cause his glorious voice
(the glory of his voice)
293. Job.32:3.....they had found no answer
294. Ecc.4:13.....poor man
295. Gen.24:14.....the woman whom the Lord hath appointed
296. Ru.2:12.....a full reward be given thee of the Lord
(let thy reward be full)
297. 1Sa.12:3.....whom I have defrauded
298. Job.17:11.....the thoughts (possessions) of my heart
Jer.23:9.....all my bones shake
Eze.21:(7)12..and every spirit shall faint
2Ch.36:22.....the Lord stirred up the spirit of Cyrus
299. Ps.17:15.....I shall be satisfied when I wake
Job.31:40.....the words of Job are ended
300. Cant.8:6.....which hath a most vehement fire
" the coals thereof (are) coals of fire
301. Ps.19:2(3)....day unto day uttereth speech
Gen.29:13.....tidings
Isa.28:19.....it shall be a vexation only (commotion) to
understand the report

301. 1Sa.17:16.....the Philistines drew near morning and evening
302. Pro.18:10.....as a strong tower, the righteous runneth into it and is safe (set aloft)
- Gen.23:9.....money as it is worth (full money)
303. 1Sa.19:20.....the company of the prophets
- Isa. Chap. 30, seeking an alliance with Pharoah
304. Lev.26:22.....your highways shall be desolate
- 'derek' Mapu, 'm'silah'
- Isa.14:12.....which didst weaken the nations
- Jer.4:7.....the lion is come up from his thicket
- Rabshekeh - Isa. 36:2, 4:11, 12:13
- Nah.3:12.....thy strongholds (shall be like) fig trees
- they will fall into the mouth of the eater
305. Eze.21:(6)11...sigh, therefore, thou son of man with the breaking of thy loins
- Hab.1:7.....they (are) terrible and dreadful
306. 2Ch.4:6.....they washed in them
- Isa.4:4.....shall have purged the blood
- Eze.40:38.....where they washed the burnt offering
307. 2Sa.22:26.....with the merciful thou wilt shew thyself merciful
- Ps.71:4.....out of the hand of the unrighteous
- Gen.44:16.....how shall we clear ourselves
- 1K.21:15.....to give thee for money
308. Ps.50:19.....thy tongue frameth deceit
309. root 'agav' to love
- Hab.1:9.....shall sup up (as) the east wind (the opposition of their faces towards the east)
- 'm'gamah' means 'aim, view, purpose, object, strong desire.'
- Eze.22:27.....to get dishonest gain
310. Jer.11:16.....the noise of a great tumult
- Ps.31:13(14)...for I have heard the slander of many
- fear was on every side
311. Job.9:33.....neither is there any daysman betwixt us (one that should argue, umpire)

312. Jud.20:33.....came forth (hiphil) out of their places
(to push forth, bubble up)
Eze.32:2.....and thou camest forth (kal) with thy rivers
313. Ps.45:1(2)....my heart is inditing (marg. boileth or
bubbleth up) a good matter
Pro.22:14.....he that is abhored of the Lord
314. Isa.30:10;....prophecy deceits
Ps.103:5.....thy youth is renewed like the eagle
315. Isa.1:22.....thy wine is mixed with water
Mic.6:10.....the scant measure (leaness of measure)
is abominable
Isa.30:14.....as the breaking of the potter's vessel
Neh.3:25.....by the court of the prison
Am.2:8.....drink the wine of the condemned (such as
have fined or mulcted)
Job.2:8.....a potsherd to scrape himself
Pro.20:1.....wine is a mocker
Job.15:2.....and fill his belly with the east wind
316. Isa.13:8.....faces of flame
Isa.1:18.....though they be red like crimson
Eze.23:20.....and whose issue is like the issue of horses
Jer.46:20.....but destruction cometh, it cometh out
the north
Jer.46:8.....I will cover the earth
317. Isa.22:13.....let us eat and drink, for tomorrow we shall
die
318. Nu.11:17.....and I will take of the spirit which is
upon thee
Mic.2:11.....if a man walk with the wind and lie falsely
saying I will prophesy unto thee of wine
and of strong drink he shall even be the
prophet of this people
319. Pro.24:10.....if thou faintest in the day of adversity
Isa.22:9.....the armour of the house of the forest
320. Ps.20:(8)9....and stand upright
Eze.28:7.....and they shall draw their swords
321. Pro.30:26.....the conies are but a feeble folk, yet make
over page

321. Pro.30:26.....they their house in the rocks
 Gen.3:24.....flaming sword
 Deu.32:41.....I whet my glittering sword
322. Ps.105:44.....and they inherited the labour of
 Ps.13:3(4)....lest I sleep the (sleep) of death
 Jer.21:9.....his life shall be unto him for a prey
 Isa.22:15.....get thee unto this treasurer
 Isa.36, 37,...Shevna, Sennechrib, Rabshakeh
 Isa.22:15.....Shevna
 1K.18, 19, 20. Ditto
323. Pro.17:14.....before it be meddled with
324. 'hashad' - 'to suspect' Talmudic word
325. Jos.23:14.....not one thing hath failed of all
326. Ps.129:1(2)...many times have they afflicted us
327. Ps.21:2(3)....and hast not withholden the request of
328. Ps.27:1.....the Lord (is) my light and my salvation
 Mal.4:6.....and he shall turn the heart of the fathers
 to the children
329. Isa.56:5.....even unto them I will give in mine house
 and within my walls a place and a name
 better than of sons and daughters
 Isa.30:6.....riches upon the shoulders of young asses
330. Jer.33:6.....the abundance of peace
 Mapu - the abundance of kisses
331. Isa.50:11.....ye shall lie down in sorrow
 Obad.1:6.....are his hidden things sought out
332. Gen.30:34.....I would it might be according to thy word
333. New wine and juice
334. Mic.1:4.....the waters (that are) poured down a steep
 place (slope)
335. 2Sa.18:18.....it is called unto this day Absalom's place
 Pro.19:16.....he that wasteth (his) father
 Pro.17:25.....and bitterness to her that bare him
 Mapu - son of bitterness
 Ps.89:51(52)..wherewith they have reproached the footsteps
 Isa.37:24,...height of the mountains
 Isa.6:13.....as a tall tree as an oak

335. Deu.29:20(19).and all the curses shall lie upon
 Hebrew puns 'oak' and 'curse'
 Isa.40:7.....surely the people (is) grass
 Isa.22:15.....Shevna
 Isa.22:16.....that thou hast hewed thee out a sepulchre
 here
336. 'one who feeds on the wind!...as friend of nobility' (pun)
337. Job.21:4.....why should not my spirit be troubled
 (shortened)
 Cant.7:12(13).there will I give thee my loves
338. Cant.6:10.....fair as the moon, clear as the sun
339. Isa.33:4.....jostling
 Hab.3:16.....I trembled in myself
 Est.7:5.....where is he that durst presume (whose heart
 hath filled him...)
 Mapu - 'but I did not dare to come'
340. Eze.16:7.....thou art come to excellent ornament
341. Job.3:22.....which rejoice exceedingly (rejoicing unto
 gladness)
342. Isa.66:4.....and will bring their fears upon them
343. Gen.15:12.....an horror of great darkness fell
344. Pro.7:18.....let us solace ourselves with loves
 Job.9:4.....who hath hardened himself against him and
 prospered
 Gen.16:12.....wild man
 Isa.49:23.....and lick up the dust of thy feet
 Isa.24:23.....then the moon shall be confounded
 Job.20:9.....the eye also which saw him
 Lev.18:21.....pass through (the fire) to Moloch
 2K.23; 2Ch.30.details of witchcraft and its practices
345. Ps.38:(6)7....and I^{am} troubled *I am bowed down greatly, I go mourning all the day long*
 Gen.37:26.....what profit is there in my deceit
346. Job.14:6.....turn from him that he may rest (cease)
347. Lam.2:13.....thy break is great like the sea
348. Isa.66:20.....and upon swift beasts (also used for
 dromedary or carriage)

349. Ps.60:4(6)....that it may be displayed
350. 'tzaphtzeph'- twitter- chirrup
351. 1K.19:12.....and after the fire a still small voice
Nah.2:10(11)..and the knees smite together
352. Jer.15:9.....her sun is gone down while (it was) yet
353. Gen.27:15.....and Rebekah took goodly raiment
Ps.104:15.....oil to make his face shine
354. 1Sa.1:6.....provoked her sore
355. Isa.13:6.....as a destruction from the Almighty
Ps.42:10(11)..with a sword (or killing) in my bones
Lam.3:47.....desolation and destruction
Ps.38:(10)11..my heart panteth my strength faileth
[Ps.80:5(6)....tears to drink in great measure
356. Hos.14:5.....and strike his roots like the Lebannon
Hos.13:8.....and will rend the caul of their heart
Hos.11:8.....my repentings are kindled together
357. Jer.31:15.....bitter weeping (weeping of bitterness)
358. Isa.53:10.....it pleased the Lord to bruise him
Eze.16:5.....none eye pitied thee
359. Ps.74:14.....brakest the heads of leviathans in pieces
 'ratzatz' - to crush, Mapu makes a pun
 with 'rutz' = to run
360. Isa.38:17.....for peace I had great bitterness
361. Lam.3:23.....(they are) new every morning
Hab.2:1.....I will stand upon my watch
362. Ps.72:16.....(they) of the city shall flourish
Zep.2:5,6:7...the inhabitants of the sea coast
363. Ps.88:12(13)..in the land of forgetfulness
364. Jer.14:9.....shouldest thou be as a man astonished
365. Isa.48:4.....thy neck (is) an iron sinew
folly-praise, pun, see Hebrew List
366. Job.23:2.....even today is my complaint bitter
367. Ex.14:25.....drove them heavily (with heaviness)
Ex.21:3(4)....if he came in by himself
Jer.13:16.....before your feet stumble
Deu.22:14.....give occasions of speech against her
368. Lam.1:20.....abroad the sword bereaveth

368. Job.39:16.....she is hardened against her young
Lam.3:26.....(it is) good that (a man) should both
hope (and expecting)
Lam.4:10.....the hands of the pitiful woman
369. Job.41:20(12).a seething pot
Jer.1:13.....I see a seething pot
370. Isa.10:15.....shall the axe boast itself
371. Isa.58:6.....to undo the heavy burden (bundles of the yoke)
372. 1Sa.18:9.....Saul eyed (was eying) David
Isa.8:22.....darkness dimness of anguish
373. Job.16:15.....to defile my horn in the dust
374. oracles, see Hebrew List
375. Pro.20:17.....his mouth shall be filled with gravel
376. Isa.40:2.....his warfare is accomplished
Ps.63:11(12)..and the mouth of them that speak lies shall
be stopped
Job.37:1.....and is moved out of his place
377. Job.16:18.....injustice in my hands
Ps.58:2(3)....ye weigh the violence of your hands
378. Mic.2:3.....ye shall not remove your necks
379. 2Sa.22:20.....brought me forth into a large place
380. Job.13:27.....thou settest a print upon the heels
Pro.13:3.....he that openeth wide his lips
Job.20:12.....(though) he hide it under his tongue
Deu.32:23.....I will spend mine arrows upon them
381. Ps.23:4.....thy rod and thy staff they will comfort me
382. Isa.22:4.....look away from me
Mapu - look towards me
1Sa.26:19.....they have driven me out this day from not
abiding in the inheritance of the Lord
1Sa.25:29.....as out of the middle of a sling
383. Ps.13:(2)3....how long shall I take counsel
1K.13:21.....thou hast disobeyed the mouth of the Lord
384. Ps.97:11.....light is sown for the righteous
385. Isa.57:20.....the wicked are like the troubled sea
deceit, violence, guile, and murder
plague, destruction, robbery, breaking,
tumult, confusion (melitzah listing)

386. Ps.32:4.....droughts of summer
Ecc.4:1.....the tears of (such as were) oppressed
387. Job.21:34.....how then comfortye me in vain
388. Jer.51:11.....make bright the arrows
389. Ps.45:1(2)....tongue is the pen of a ready writer
390. Ps.129:6.....let them be as grass upon the rooftops
which withereth before it groweth up
391. Ps.89:(22)23..the enemy shall not exact
2Sa.1:9.....anguish, seizure, (A.V.or coat of mail)
392. Isa.54:8.....in a little wrath
Jud.5:18.....people (that) jeopardise their lives
(exposed to reproach)
393. Isa.47:5.....the lady of kingdoms
394. Isa.10:22.....the consumption decreed
395. Isa.53:15.....that stoppeth his ears from hearing
Ps.52:4(6)....devouring words
Isa.57:4.....a wide mouth (and) draw out the tongue
Cant.5:2.....my love, my dove, my undefiled
396. Ps.22:19(20)..my strength
397. Isa.56:10.....sleeping lying down (or dreaming or talking
in their sleep)
Ex.14:13.....and Israel saw the great hand with which
the Lord dealt with Egypt
This could be a metaphor from card playing
'to show one's hand'
- Job.31:40.....stench
- Joel.2:20.....pitch
- Job.24:13.....of those that rebel against the light
term used for 'obscurantist' as opposed
to enlightened 'maskill'
- Lev.11:16.....reference to eatable and uneatable birds
- Pro.30:17.....the ravens of the valley
- Deu.32:10.....in the waste howling wilderness
- 2K.4:13.....to be careful for us with all this care
398. mane - 'zakan'
Lev.6:23(16)..every meat offering shall be...wholly
399. Nu.11:8, Jud.6:19, 1Sa.2:14, pot

- 400 Nah.2:4(5)....they shall justle one against another
401. Ps.140:8(9)..further his wicked device
402. See conversation of Asrikam and Jedidiah Chapter 14,
and compare no.279
403. Ps.14:1.....they have done abominable works
1Ch.29:14....that we should be able to retain or obtain
strength
Jer.4:31.....daughter of Zion (that) bewaileth herself
Job.15:10....aged man much older than thy father
404. Job.13:26....thou writest bitter things against me
405. Deu.29:19(18)I walk in the (imagination) stubbornness
of my heart
406. Ps.55:21(22).(the words) of his mouth were smother than
butter
Ps.35:6.....let their way be dark and slippery
407. Jud.19:8.....they tarried until the day declined
Jud.19:9.....the day draweth towards evening
408. Ps.95:4.....the strength (or heights) of the hills
Ps.36:8(9)...drink of the river of thy pleasures
409. Zec.1:6.....the Lord of hosts thought to do unto us
Ex.4:25.....a bloody husband (where Zipprah circumcises
her sons)
Ps.58:5.....the deaf adder (asp) that stoppeth her ear
Ps.44:(25)26.our soul is bowed down to the dust
Isa.38:12....I have cut off like a weaver my life
Ps.104:32....he toucheth the hills and they smoke
Ps.46:3(4)...waters thereof roar and be troubled
Job.26:13....hath formed the crooked serpent
410. Job.1:20.....and shaved his head
Gen.11:7.....and there confound their language
411. 2Sa.3:34.....wicked man
Ps.43:1.....Ditto
412. Job.9:10.....which doeth great things past finding out
413. Isa.59:15....from evil maketh himself a prey (is accounted
mad)
414. 'b'riach' - bar, 'barach' - to flee, cf.409, Job.26:13
barred serpent.

414. Isa.21:4.....the night of my pleasure
 Cant.3:9.....King Solomon made himself a chariot (bed)
 Pro.28:17.....a man that doeth violence to the blood of
 any person
415. Jud.20:43.....(thus) they inclosed the Benjamites round
 about
416. Job.12:6.....they that provoke God
417. Isa.24:5.....the earth is also defiled
418. Pro.11:18.....to him that soweth righteousness shall
 reap a reward
 Pro.22:8.....he that soweth iniquity shall reap vanity
419. Job.24:17.....the terrors of the shadow of death
420. 2Sa.22:45.....shall not submit themselves unto me (yield
 feigned obedience)
421. Eze.34:10.....for I will deliver my flock from their mouth
422. Job.16:11.....God that delivered me (shut me up) to the
 ungodly
423. Pro.8:30.....one brought up with him
424. Pro.22:14.....he that is abhorred of the Lord
425. Job.16:3.....what emboldeneth thee that thou answerest
 Job.30:14.....in the desolation they rolled themselves
 Ps.101:2.....will behave myself wisely in a perfect way
 Ex.14:27.....sea return to its strength
 Gen.25:22.....and the children struggled together
 Pro.23:7.....for as he thinketh in his heart (modern -
 to guess)
 Deu.32:17.....whom your fathers feared not
 Deu.32:42.....from the beginning of revenges (pun, see
 Hebrew List)
426. Job.6:25.....how forcible are right words
427. Ps.121:4.....shall neither slumber nor sleep
428. Cant.3:6.....pillars of smoke
 Job.32:21.....neither let me give flattering titles to
 men
 Jer.5:6; Hab.1:8; Zep.3:3;....evening wolves
 Pro.7:9.....in the black...night
 Isa.4:4.....and shall have purged the blood of Jerusalem

429. Eze.21:9(14)..is sharpened and also furbished ('marat' -
peeled; drawn)
430. Isa.51:14.....that he should not die in the pit
Eze.1:7.....like the colour of burnished brass
431. Isa.66:24.....and abhorring
432. Ps.143:12.....them that afflict my soul
433. Pro.20:8.....scattereth away all evil with his eyes
Ps.39:3.....I was dumb with silence, I held my peace
even for good and my sorrow was stirred
(troubled)
434. Ps.24:4.....pure heart
Zec.14:12.....their eyes shall consume away their holes
and their tongues shall consume away
435. Am.2:13.....is pressed about
Isa.15:4.....his life shall be greivous unto him
Mapu - death was greivous to them
436. Job.6:9.....that he would loose his hand
437. Ps.63:10(11)..they shall be a portion for foxes
438. Isa.32:9.....ye women that are at ease
439. Isa.62:1.....until the righteousness thereof go forth
as brightness
Ex.25:37.....that they may give light over against it
(upon the side of his face)
440. 'Do not lament for those who have gone away' (pun, see
Hebrew List)
'But rather cry for those who remain in Zion.' (paralellism)
Deu.28:66.....thy life shall hang in doubt
Ps.37:7.....and wait patiently for him
441. Job.21:34.....how then comfort ye me in vain, in your
answers there remaineth falsehood
'easily' see Hebrew List
442. Ps.50:19.....thy tongue frameth deceit
443. Ps.51:17(19)..the sacrifices of God (are) a broken spirit,
a broken and a contrite heart God will not
despise cf. Kipling's 'Recessional'
'Still stands Thine ancient sacrifice
An humble and a contrite heart;'

444. Ps.138:3.....strengthened me(with)strength of. 'Recessional'
 'For heathen heart that puts her trust
 In reeking tube and iron shard,
 All valient dust that builds on dust,
 And guarding calls not Thee to guard.'
 Isa;17:12.....and to the rushing of nations (that) make
 a rushing like the rushing of mighty
 waters
 Job.13:11.....shall not his excellency make you afraid
 Isa.64:3(2)....thou didst terrible things (which) we
 looked not for
 Ps.65:8(9).....dwell in uttermost parts
445. Job.41:31.....he maketh the deep to boil like a pot
 Deu.20:8.....what is (there that is) fearful and faint
 hearted
 Deu.32:20.....children in whom (is) no faith
 Hab.2:13.....the people shall weary themselves for
 very vanity (in vain)
 'Rephaim' - monsters
 Lam.5:10.....because of the terrible famine
446. Job.37:16.....the balancings of the clouds
 Cant.5:13.....his cheeks are as a bed of spices
447. Lev.26:22.....which shall rob you of your children
448. Deu.18:10.....(or) that useth divination
 Jud.5:21.....thou has trodden down strength (Song of
 Deborah)
449. Ps.68:(35)36...power
450. Ps.51:12(14)...restore unto me the joy of salvation
451. Ps.88:4(5).....I am as a man (that hath) no strength
 Lam.2:5.....and hath increased in the daughter of Judah
 mourning and lamentation
452. Ps.21:5(6).....honour and majesty hast thou laid
 Ps.128:3.....olive plant
 Ecc.10;9.....whosoever removeth stones
453. Isa.5:6.....it shall not be pruned ~~nor~~ digged
 Lam.3:49.....mine eye trickleth down
 Ps.51:10(12)...renew a right spirit within me

453. Isa.65:20.....an infant of days
 Isa.40:31.....shall renew (their) strength (change)
454. Isa.10:14.....and my hand hath found as a nest the riches
 of the people and as one gathereth eggs
 that are left have I gathered all the earth
 and there was none that moved the wing or
 opened the mouth or peeped
 Isa.5:30.....like the roaring of the sea
 Job.30:25.....did not I weep for him that was in trouble
 (hard of days)
 Jer.4:11.....a dry wind of high places
455. Hab.3:13.....by discovering the foundations unto the neck
456. Lam.3:65.....give the sorrow (marg.or obstinacy) of
 Lam.2:18.....give thyself no rest
457. Lam.1:9.....she came down wonderfully
458. Deu.1:28.....our brethern have discouraged our hearts
459. Lev.26:16.....burning ague
 Deu.28:22.....fever
 Deu.28:28.....and astonishment of heart
 Ps.135:7.....he causeth the vapours to ascend from the
 ends of the earth
 Eze.47:3.....the waters were to the ankles (Heb.waters
 of the ankles) (confused 'melitzah', see
 Hebrew List)
460. Deu.28:28.....cf. no.459
 Ps.94:19; 139:23; thoughts
 Isa.59:15.....cf. no.413
 Jer.4:31.....my soul is wearied because of murderers
461. Job.17:7.....and all my members are as a shadow
 Ps.58:(7)8.....let them be cut in pieces
462. Ps.41:3(4)....the Lord will strengthen us upon the bed
 of languishing
463. Jer.23:19.....ever a greivous whirlwind
 Ps.33:7.....he gathereth the waters as a heap
 Nah.2:(7)8.....tabering upon their breasts
464. Deu.28:66.....thy life shall hang in doubt

465. 2K.4:7.....creditor
466. Job.39:21.....he goeth on to meet the armed men (armour)
467. Ps.61:4(5)....I will trust in the covert of thy wings
cf. Bialik's, 'Gather me in under your wings'
468. Deu.33:27.....the eternal God (is thy) refuge
Pro.23:29.....who hath redness of eyes
469. Isa.30:30.....with scattering and tempest and hailstones
Isa.28:9.....wherefore layest thou a snare for my life
470. Ps.143:3.....he hath smitten my life
471. Ecc.5:3(2)....for a dream cometh through the multitude
of business
472. Eze.21:18(20).point of the sword. A.V. appoint a way that
the sword might come. I have set the point
of the sword (glittering) or (fear)
Isa.4:3.....shall be called holy (even) everyone that
is written among the living (to life) in
Jerusalem
Isa.33:14.....the sinners in Zion are afraid fearfulness
hath surprised the hypocrites who among
us shall dwell with the devouring fire? who
among us shall dwell with everlasting
burnings.
473. Zep.3:18.....I will gather them that are sorrowful for
the solemn assembly
474. Ps.76:4(5)....thou (art) more glorious and excellent
Gen.2:4.....these are the generations of the heavens
Jer.32:19.....great in counsel and mighty in work (doing)
Isa.24:5.....changed the ordinance broken the everlasting
covenant
Job.38:33.....canst thou set the dominion thereof
Ex.9:24.....fire mingled with hail
Eze.1:4.....a fire infolding (catching) itself
Job.41:17(19).they are joined one to another, they stick
together, that cannot be sundered
Job.38:30.....face of the deep is frozen
Hab.3:8.....thy chariots of salvation

474. Hab.3:15.....the heap of great waters (or mud)
 Jer.23:19.....ever a greivous whirlwind (cf. no.463)
 Ps.33:7.....the gathereth the waters as a heap (cf. no.440)
 Ps.11:6.....and an horrible tempest (marg. burning)
 Ps.119:53.....horror hath taken hold upon me
475. 2K.4:31.....(there was) neither voice nor hearing
 (marg. attention)
476. Job.6:4.....terrors
 Ps.88:16(17)..terrors
 Ps.73:5.....neither are they plagued like (other) men
 Ps.78:60.....so that he forsook the tabernacle
 2Sa.3:29.....or that leaneth on a staff
477. Isa.20:4.....as shall the king of Assyria lead away
 (the captivity of Egypt) the **Egyptian**
 prisoners and the Ethiopians captives
 Isa.43:17.....they are extinct, they are quenched as tow
 Isa.14:12.....which didst weaken the nations
 Obad.1:5.....if thieves come to thee, if robbers by night
478. Isa.24:16.....from the uttermost (wing) of the earth
 have we heard songs even glory to the
 righteous
479. Deu.33:29.....O people saved by the Lord
480. Isa.18:2.....even in vessels of bulrushes
 Zec.9:14.....whirlwinds of the south
 Hab.1:9.....(shall sup up as the east wind) the
 opposition of their faces towards the east
 ('m'gamah'; aim, purpose, object,etc.)
 Mapu - and it is my intent to live on my ship
 Eze.27:24.....of cedar among thy merchandise
481. Deu.28:2.....all these blessings shall come on thee to
 overtake thee
482. Job.16:2.....miserable comforters
483. Ex.14:27.....the sea returned to his strength
 Mic.4:7.....and he that was cast far off
484. Hos.11:4.....I drew them with cords
 Jer.31:3.....with lovingkindness have I drawn thee
 Ps.140:11(12).the violent man overthrew (him)

484. Ps.55:3(4)....in wrath they hate me
 Joel.2:10.....the stars shall withdraw
 Job.26:11.....the pillars of heaven tremble
 Ps.38:6(7)....I will go mourning
 Deu.32:24.....with bitter destruction
 Job.28:8.....sons of pride
 Isa.24:20.....shall be removed like a cottage
485. Ps.84:6(7)....through the valley of Baca
486. Joel.1:8.....like a virgin girded with sackcloth
487. Isa.37:30.....eat (this) year such as groweth of itself
488. Gen.24:31.....I have prepared the house
 Lev.23:40.....branch of a thick tree, willows of the brook
489. Job.9:27.....and comfort myself
490. Ps.18:45(46)..closedrplace
491. Isa.28:10(13).line upon line here a little (and) there
 a little
 Nah.2:3(4)....the chariots shall be with flaming torches
 Ex.39:3.....they did beat the gold into thin plates
 Zec.14:6.....light shall not be clear (precious)
 Lam.2:14.....have seen vain and foolish things
492. Isa.8:20.....if they speak not according to this word,
 it is because there is no light in them
 (Heb. morning)
 Isa.47:11.....shall not know from whence it riseth (marg.
 the morning thereof)
493. Ps.149:6,.....the high (praises) of God
494. Lam.3:65.....sorrow of heart
 Job.29:19.....and the dew lay...upon my branch
 Nu.24:7.....he shall pour water out of his bucket
 (elsewhere the form 'd'lioth' stands for
 branches)
 Ps.110:3.....thou has the dew of thy youth
495. Cant.5:5.....upon the handles of the lock
 Isa.22:22.....the key of the House of David on his shoulder
496. Pro.11:22.....a fair woman is without discretion
497. Ps.80:5(6)....tears to drink in great measure

498. Job.15:12.....what do thy eyes wink at
Isa.53:12.....he hath poured out his soul unto death
499. Jer.31:20.....a pleasant child
500. Job.17:2.....(are there) not mockers with me
501. Zec.13:7.....the man (that is) my fellow
502. Ps.45:(1)2.....my heart is inditing (boileth or bubbleth up)
503. Isa.58:2.....they take delight in approaching God
504. Deu.32:34.....(is) not this laid up in store

- (1) שרי האלפים (במדבר לא: י"ד)
- (2) אטה למשל אזני
- (3) בבצע מעשקות
- (4) איש ריבי
- (5) לא חסיג גבול
- (6) חסד נעוריק
- (7) בעל משפטי
- (8) אם יש את נפשכם
- (9) ולא מצאו כל אנשי חיל ידיכם
- (10) ביום נחלה וכאב אנוש
- (11) ועתה שמעי זאת עדינה
- (12) מנחת זכרון
- (13) גם יהודה שח קציר לך
- (14) ורצע אדונו את אזנו מרצע
- (15) האם תמנו לגוע
- (16) ופחד ורחב לבבך
- (17) בתייהם שלום מפחד
- (18) אין עוד נביא ולא אחנו יודע עד-מה
- (19) מר צורח שם גבור
- (20) יריע אף יצריח
- (21) לקחנו לנו קרנים
- (22) כי גרשוני היום מהסתפח בנחלת ה'
- (23) אוביל שי למורא
- (24) נכתם עונך לפני
- (25) יגלח אדני בתער השכירה
- (26) כזרם מיום כבירים שוטפים
- (27) וצדקה כנחל איתן
- (28) ויגל את ישראל אשורה וישב אותם בחלה ובחבור נהר
זערי
גוזן מדי
- (29) חבר כהנים דרך ירצחו שכמה
- (30) ולך אתן פתחון פה
- (31) וחפצך היה לי לפתחון פה

- (29) נביאיה פוחזים
- (30) כמשק גבים שוקקבו
- (31) במצור ובמצוק
- (32) הקופאים על שמריהם
- (33) ושמתי משפט לקו
- (34) אחפש את ירושלים בנרות
- (35) וה' צבאות בוחן צדיק רואה כליות ולב
- (36) עתיקי משדים
- (37) כל האדם האוכל הבסר תקהינה שניו
- (38) ועת לכל חפץ
- (39) עשוק אפרים רצוץ
- (40) לחם דמעה
- (41) ספיר גזרתם
- (42) חן שפתיו
- (43) כלילת יפי
- (44) על השנות החלום
- (45) ישם ושרק
- (46) וצדו הוא אלי חרב
- (47) יש לי סגלה
- (48) גם במעלליו יחנכר נער
- (49) ואת פני ה' לא חליתי
- (50) מתי - סודי
- (51) ונבנתה עיר על תלה
- (52) גבנונים
- (53) ותדלח מים ברגליך
- (54) לקול צללו שפתי
- (55) ערלה אזנם
- (56) כי טח מראות עיניהם
- (57) מוליך יועצים שולל
- (58) דגולה מרבבה
- (59) נפת תספנה שפתותיך
- (60) טל אורות
- (61) למנצח על אילת השחר
- (62) לעטרת צבי

- (63) שביסים, שהרונים
 (64) לבית משתא
 (65) יקר וגדולה
 (66) ועקבותיך לא נודעו
 (67) קול ענות
 (68) כיונים על אפיקי מים
 (69) ועל כל שכיות החמדה
 (70) ויושביהם קצרי יד
 (71) יהפף זנבו כמו ארז
 זיקות
 וכמשמרות נטועים
 כקבר פתוח
 לכן כאפל קש לשון אש
 לשוננו כאש אכלת
 (72) צרי ילטוש עיניו לי
 (73) נפל שדוד
 (74) יחן בקולו קול עז
 (75) יקם סערה לדממה
 (76) ואח לצרה יולד
 (77) יש לאל-ידי
 (78) ינפף ידו
 (79) שפתים
 (80) וכי כביר מצאה ידי
 (81) לאות ולעד
 (82) ואת עמק עכור לפתח תקוה
 (83) השבעתי אתכן בנות ירושלים
 בצבאות או באילות השדה
 (84) ויבא יוסף את דבתם רעה אל אביהם
 (85) ברב שרעפי בקרבי
 (86) בעפעפי שחר
 (87) נעו מעגלותיה לא חדע
 (88) ועל מי נטשת מעט הצאן ההנה
 (89) כי מי הוא זה ערב את לבו לגשת אלי
 (90) וישמח לקראתו

- (91) חבלים נפלו לי בנעימים
- (92) אילת אהבים
- (93) (ראה 41)
- (94) ורב תבואות בכח שור
באיך אלפים אפוס בר
- (95) ותקותם מפח נפש
- (96) מנת מדיך
- (97) ותעש בחפץ כפיה
נדבות פי
- (98) ולא תעשינה ידי הם תושיה
- (99) ויפתח שפתיו עמך
- (100) מפנק מנער עבדו
- (101) נקיון שנים
- (102) הן תנאות עלי ימצא
- (103) מרת רוח ליצחק
- (104) חדל אישים
- (105) ותרא את מלך דוד מפזז
- (106) שביב אשו
- (107) עד שיפוח היום ונסו הצללים
- (108) עד אין חקר
- (109) כי השליכו משכנותינו
- (110) חזו לך שוא ותפל
- (111) דובב שפתי ישנים
- (112) אשבעה בהקיץ תמונתך
- (113) והרכסים לבקעה
- (114) כגמול ידיו
- (115) למי שיח
- (116) אספסף
- (117) חרדה אלינו את כל החרדה הזאת
- (118) אנכי שלמי אמוני ישראל
- (119) בחרתי הסתופף בבית אלהי
- (120) וענף עץ עבת
- (121) ועיניו כעפעפי-שחר
בעפעפי-שחר

- (122) שבנא
- (123) מטלטלך טלטלה גבר ועטך עטה
צנוף יצנפך צנפה כדור
- (124) כמתלהמים
- (125) יטפו ההרים עסים
והטיפו ההרים עסים
- (126) אפרים היה עגה בלי הפוכה
- (127) הבל ורעות רוח
- (128) ברית שלום
- (129) עליה הקיר
- (130) בן לישו בית הלחמי ידע נגן
- (131) ויצאת במחול משחקים
- (132) נכבדות מדבר בך
- (133) כי ישל אלוה נפשו
- (134) אשר הבאשתם את ריחנו בעיני
- (135) הלומי יין
- (136) אשמורה
- (137) החרדים אל דברו
- (138) יגל יבול ביחי
- תקלל חלקתם בארץ
- (139) משען לחם
- (140) טפלו עלי שקר זדים
- (141) נקדמו פניו
- (142) והארץ לא תמכר לצמתת
- (143) אשא בשרי בשני
- (144) ורוח לשאול
- (145) אם לא גמלך רעה
- (146) כל היום קודר הלכתי
- (147) כי שחה לעפר נפשנו
- (148) עין שזפתו
- (149) ובקרבו ישים ארבו
- (150) משכיל על דבר
- (151) לפתחה אזנך
- (152) ואשרו בדרך בינה

- (153) בעת יזרבו נצמחו בחמו נדעכו ממקומם
- (154) ירטשו בראש כל חוצות
- (155) קול ה' חצב להבות אש
- (156) ושם חביון עזו
- (157) לשון למודים
- (158) לשוני עט סופר מהיר
- (159) נעויתי משמע
- (160) היד ה' תקצר עתה
- (161) ויישר הדבר בעיני אבשלום
- (162) מי זאת עלה מן המדבר מתרפקת על דודה
- (163) כן נפשי תערג אליך
- (164) וחש עתידות למו
- (165) לחשב מחשבת לעשות
- בזהב ובכסף ובנחשת
- (166) משא גיא חזיון
- (167) וזרע משלה לו
- (168) ברעש ורגז יגמא ארץ
- (169) וחגר את בני ישראל על-ידי חרב בעת אידם
- (170) יד ושם
- (171) ומדלות הארץ השאיר נבוזראדן רב שבחים
- לכרמים וליגבים
- (172) ידיה שלחה בכישור
- (173) עמר
- (174) משל הקדמוני
- (175) וימהר יוסף כי נכמרו רחמיו אל אחיו
- (176) ועללתי בעפר קרני
- (177) יתן בעפר פיהו
- (178) כי על אפי ועל חמתי היתה לי העיר הזאת
- (179) להפיל תחנתכם לפניו
- (180) במה יזכה נער ארחו
- (181) מעברים בטח שובי מלחמה
- ונפל בעצומיו
- (182) ואגדתו על ארץ יסדה
- (183) והחוט המשלש לא במהרה ינתק

- (183) ויד חרוצים תעשיר
וילכו במעצות בשררות לבם
ויתאבכו גאות עשן
- (184) לעת מצוא
- (185) כי לך יאתה
- (186) סוטים מיוזנים
- (187) מנהיריו יצא עשן
בקצף על פני מים
ורקעך ברגל
ופראים עמדו על שפים שאפו רוח
- (188) צח ואדם
- (189) וישנו את טעמו
- (190) אפרים רעה רוח
- (191) אין נבון וחכם כמוך
- (192) ונדיב נדיבות יעץ והוא על נדיבות יקום
- (193) הורוני ואני אחריש ומה שגיתי
- (194) מטר טוחף
- (195) ולא תתורו אחרי לבבכם
והנפש אשר תפנה אל האבת... לזנת אחריהם
- (196) אשר נטע כרם ולא חללו
וערלתם ערלתו את פריו
- (197) הלא מצער היא
- (198) גזר ממכלה צאן
ויונים אל ארבותיה
- (199) גדר דרכי בגזית
- (200) אחיה דעי אף אני
במעלה גור
- (201) ונפשו עליו תאבל
- (202) אל תלשין עבד אל אדונו
- (203) וגם נפשם בחלה בי
מנוחות שאננות
- (204) לא לקליט המרוץ ולא לגבורים... כי עת ופגע
יקרה את כלם
- (205) לפאת ים

- (206) זִיד שְׁדִי
כִנֵּף רִנְנִים
- (207) הַמוֹנָה וְשֹׁאוֹנָה
עִיר עֵז לָנוּ
- (208) שְׁתוּלָה בְנוֹה
- (209) כִּי פָעַרְתִּי וְאַשְׁאַפָּה
עֲגִלָּה יָפָה פִּיהָ מִצָּרִים
כִּנְפֵי יוֹנָה נִחְפָּה בַּכֶּסֶף
- (210) יָדִי אֶל דְּבִיר קִדְשָׁךְ
- (211) מַעוֹף
- (212) וְלֹא תִסֵּר אֶת בְּנֵי
- (213) וְצִרְפָּתִיט כִּצְרָף אֶת הַכֶּסֶף
וְאִם בְּרָאָה יִבְרָא ה'
- מִשׁוֹר פֶּר מִקְרָן
דֵּב אֹרֵב הוּא לִי
- ((214)) כִּבְטַנְךָ מֵלֵא הַחֲדָשׁוֹת
- (215) הַנִּשְׁכָּחִים מִנִּי רֵגֶל
- (216) וְיִתֵּר מִמְּקוֹמוֹ
- (217) בַּעֲצֻלָּתִים
- (218) נִקְבָּה שְׁכָרְךָ עָלַי
- (219) הִנֵּה יַחְבֵּל אוֹן
לְהַתְנַכֵּל בַּעֲבָדָיו
- (220) הִנֵּה חֲרַדְתָּ אֶלֵינוּ אֶת כָּל הַחֲרָדָה הַזֹּאת
- (221) כֵּן הִנְחַלְתִּי לִי יִרְחֵי שׁוֹא וְלִילּוֹת עֵמֶל מִנּוּ לִי
- (222) כִּי אֲחֻזְנִי הַשֶּׁבֶץ
נֶאֱלַמְתִּי דּוּמִיָּה
- (223) הִצְרֵי אֵינִן בְּגִלְעָד אִם רִפְא אֵינִן שֵׁם
- (224) חֲלָקוֹ מִחֲמָאוֹת פִּיו
- (225) הַחֵל וְכֹלָה
- (226) מִי יִכְזִיבֵנִי
- (227) יִפְלֶה ה' בֵּין
- (228) גַּם שָׁב גַּם יִשְׁיֵשׁ בְּנוֹ כְּבִיר מֵאֲבִיךָ יָמִים
- (229) בִּצְאָתִי שַׁעַר עָלַי קִרְתִּי
יִגְעָתִי בִקְוֵאִי נִחַר גְּרוֹנִי

- (229) שבט מוסר
ומטה הוא בידם זעמי
כקש נחשבו תוחח
חרב נקמת
- (230) כערער בערבה
- (231) עם נבר תחברר ועם עקש תתפתל
כי לא אלמן ישראל
אדרת שער למען פחש
גחלי רתמים
- (232) מגלה עמקות מני חשך
- (233) צמתו בבור חיי
- (234) להשיב אל כן
- (235) ומלכיהם שערו שער
- (236) ותן ה' אותך לאלה ולשבועה
- (237) כבוד חכמים ינחלו
- (238) וישם לדרך פעמיו
- (239) על ערש יצועי
- (240) אקומה נא ואסובבה בעיר בשוקים וברחובות
- (241) ואם מך הוא מערכך
- (242) פני חמרמה מני בכי
- (243) להתודע
- (244) בן פרת
- (245) כרב רחמיך
- המון מעיך ורחמיך אלי התאפקו
קטן מהכיל
צר מהכיל
יפיפית
חליפות
עויטיות
ותעט אל השלל (שרש עיט)
אמרו עמי רדנו
- (246) מארצך וממולדתך
- (247) לא תמכרנה בכסף

- (247) כי יגרתִי מפני
- (248) כי לא דבר ריק הוא מכס
- (249) ולא יקח הנשיא מנחת העם להונות מאחזתם
מאחזתו ינחל את בניו
למען לא יפצו עמי איש מאחזתו
- (250) קשט אמרי אמת
- (251) ירדים מעם טבור הארץ
וארה לחברה עם
- (252) יפול ברעה
ותקל נפשי מעליה
- (253) כי תאנה הוא מבקש
- (254) ודוד חמק עבר
- (255) וכלכל דבריו במשפט
- (256) וטמא את התפת אשר בגי (בני-הנם) בן-הנם
לבלתי להעביר איש את בנו ואת בתו באש למלך
עד שיפוח היום
- (257) ואחר הדלת והמזוזה
(אל תפק ירומו)
- (258) ראה פניך לא פללתי
- (259) לעת מצוא
- עת-לדעת - עתלמוח
- (260) ונחם אל מחוז חפצם
גול על-ה' דרכך
- עד יערה עלינו רוח ממרום ומצאו
- (261) מרגוע לנפשכם
- לבבתני באחד מעיניך
- (262) השבעתי אתכם בנות ירושלים בצבאות או באילות
השדה
- (263) רפה היום לערוב
השמש נטה לערוב
- חטאת יהודה כתובה בעט ברזל בצפרן שמיר
חרושה
- (264) השמעתיך חדשות מעתה ונצרות
- (265) לא אוכל לעבור את פי ה'

- (266) ועל-עצת רשעים הופעת
 (267) לבך שמר מצותי וחיה
 (268) משלבות
 (269) האנק דם מחים אבל לא תעשה
 נער כפיו מתמך בשחד
 אמרי נואש
 והיא לא תצלח
 (270) וכאבי נעכר
 (271) ויחילו עד בוש
 (272) ויוצא ספר חתום מחיקו
 (273) והגות לבי תבונות
 שעו מני
 (274) ובעשקי שכר-שכיר
 (275) כי איככה אוכל וראיתי
 כי כל טאון טאן ברעש
 (276) בכל ימי חלדך
 (277) הנה ארחיק נדד
 (278) ונבקה רוח מצרים בקרבו
 (279) עודך מסתלל בעמי
 (280) ותבחר לשון ערומים
 הנסחרות לה' אלהינו והנגלת לנו לבנינו
 עד עולם
 יתהלך במישרים
 ולבב נמהרים ובין לדעת ולשון עלגים תמהר
 לדבר צחות
 (281) אפרים רעה רוח ורדף קדים כל היום
 (282) כן דברת - - - האלף לך עזריקם כי אלוף אתה
 מחשבות חרוף אך למותר
 ויתנצלו בני ישראל
 (283) אשר ערבת עליהם
 (284) בשאט נפש
 (285) נלאיתי הכיל
 (286) כתר לי זעיר
 (287) בשררות לבי אלך

- (288) עיני מגרה ולא תדמה מאין
(ועיני תמר בגרות דמעה)
וכטל משרים הולך
- (289) כי נבניתי
- (290) מה ימריצך כי תענה
היקרך דברי אט לא
ושבעתי נדדים
- (291) בארץ תל אבות
- (292) והשמיע ה' את הוד קולו
על אשר לא מצאו מענה
- (293) איש מסכן
- (294) היא האשה אשר הכיח ה'
ותהי משכרתך שלמה מעם
- (295) ואת מי עשיתי
- (296) מורשי לבבי
- (297) רחפו כל עצמתי
וכהתה כל רוח
העיר ה' את רוח
- (298) אשבעה בהקיץ חמונתך
תמו דברי איוב
- (299) קנאה רשפיה רשפי אש שלהבתיה
יום ליום יביע אמר
- (300) שמע
- (301) והיה רק זועה הבין שמועה
ויגשש הפלשתי השכם והערב
מגדל עז שם ה' בו ירוץ צדיק ונשגב
- (302) בכסף מלא
- (303) להקה
- (304) ונשמו דרכיהם
חולש על גוים
עלה אריה מסבכו
רבשקה

- (304) כל מבצריך תאנים עם בכורים אם ינועו
ונפלו על פי אוכל
- (305) ואתה בן אדם הא נח בשברון מתנים
אים ונורא הוא ממנו
- (306) ידיחו במ
ואת דמי ירושלים ידיח
שם ידיחו את העלה
- (307) עם חסיד תתחסד
מכף מעול וחומץ
הצטדק
לחת לך בכסף
- (308) ולשונך תמציד מרמה
עגב (שרש) (309)
- כלה לחמס יבוא מגמת פניהם קדימה
למען בצע בצע
- (310) לקול המולה גדולה
כי שמעתי דבת רבים מגור מסביב
- (311) לא יש בינינו מוכיח
וארב ישראל מגיח ממקמו
- (312) ותגח בנהרתיך
רחש לבי דבר טוב
- (313) זעום ה'
מהתלות (314)
- תתחדש כנשר נעורריך
סבאך מהול במים (315)
- ואיפת רזון זעומה
ושברה כשבר נבל יוצרים כחות
- לחצר ממטרה אחריו
יין ענושים
חרש להתגדר בו
לץ היין
וימלא קדים בטנו
- (316) פני להבים
אם יאדמו כחולע

- (316) וזרמח סוסיס זרמתם
קרץ מצפון בא בא
אכסה ארץ
- (317) אכול ושתו כי מחר נמות
- (318) ואצלתי מן הרוח אשר עליך
לו איש הלך רוח ושקר כזב אטף לך לייך
ולשכר והיה מטיף העם הזה
- (319) התרפית ביום צרה
אל נשק בית היער
- (320) קמנו ונתעודד
והריקו חרבותם
- (321) שפניס עם לא עצום
וישימו בסלע ביתם
להט חרב
- (322) אם שנותי ברק חרבי
ועמל לאמים יירשו
פן אישן המות
והיתה לו נפשו לשלל
על שבנא אשר על הבית
רבשקה, סנחריב, שבנא
שבנא, סנחריב, רבשקה
ולפני התגלע הריב
- (323) חשד (מלה תלמודית)
- (324) כי לא נפל דבר אחד מכל
- (325) רבת צררוננו
- (326) וארשת שפתיו בל מנעת
- (327) טפי (לא)
- (328) ה' אורי וישעי
והשיב לב-אבות על-בנים
- (329) ונתתי להם בביתי ובחומתי יד ושם
טוב מבנים ומבנות
- (330) ישאו על כחף עירי
עזרת שלום
- עזרת נשיקות (אפו)

- (331) למעצבה חשכבון
נבעו מצפניו
- (332) לו יהי כדברך
- (333) חירוש ועסיס
- (334) כמים מגריס במורד
- (335) ויקרא למצבת על-שמו ויקרא לה יד
אבשלום עד היום הזה
משדד אב
בן כסיל וממר ליולדתו
בן ממר (אפו)
אשר חרפו עקבות משיחך
מרום הרים
והיתה לבער כאלה וכאלון
ורבצה בו כל האלה
אכן חציר העם , שבנא , כי-הצבת לך פה קדר
- (336) רועה רוח רוע אלוך
- (337) ואם מדוע לא תקצר רוחי
- (338) שם אתך את דודי לך
יפה כלבנה ברה כחמה
- (339) משק
ותרגז בטני
מי זה הוא ואי-זה הוא אשר מלאו לבו
לעשות כן
אך לא מלאני לבי לבוא (אפו)
- (340) וחבאי בעדי עדיים
- (341) השמחים אלי גיל
- (342) ומגורתם אביא להם
- (343) והנה אימה חשכה גדלה נפלת עליו
- (344) נחעלסה באהבים
מי הקשה אליו וישלם
פרא אדם
ועפר רגליך ילחכו
וחפרה הלבנה
עין שגפתו

- (344) לַעֲבִיר לַמֶּלֶךְ
- (345) נְעוּיִתִי שַׁחֲתִי עַד מֵאֹד
כֹּל הַיּוֹם קִדְרַת הַלִּכְתִּי
מִה בַּצַּע
- (346) שְׁעָה מֵעֲלִיָּן וַיַּחֲדֵל
- (347) כִּי גְדוֹל כִּיִּם שֶׁבֶרֶךְ
- (348) כִּרְכֹּרָה
- (349) נֶס לַהַחֲנוּסִים
- (350) לַצִּמְצֻף
- (351) וְאַחֲרֵי הָאֵשׁ קוֹל דִּמְמָה דָּקָה
וּפֶקֶד בְּרָכִים
- (352) בָּאָה שְׁמֶשֶׁת בַּעֲוֹד יִימָם
- (353) וַתִּקַּח רִבְקָה אֶת בְּגָדֶי עֶשָׂו בְּנֵה
הַגְדוֹל הַחֲמֻדוֹת
לְהַצְהִיל פְּנֵים מִשְׁמֶן
- (354) הִרְעָמָה
- (355) כִּשְׁד מִשְׁדֵּי יְבוּא
בְּרִצָּה בַּעֲצֻמוֹתֶיהָ
הַשָּׂאת וְהַשְׁבֵּר
- לְבִי סִחְרָחַר עֲזוּבֵנִי כֹחִי
וַתִּשְׁקֶמְוּ בְּדַמְעוֹת שְׁלִישִׁי
- (356) וַיֵּךְ שְׂרָשִׁיו כִּלְבָּנוֹן
וְאַקְרַע סִגּוֹר לִבָּם
יַחַד נִכְמְרוּ בַּחֲוִמֵי
- (357) בְּכִי תִמְרוּרִים
- (358) וְהָ חֶפֶץ דְּכָאוֹ
- לֹא חָסָה עֲלֵיךְ עֵינֶן
- (359) אַתָּה רִצְצָת רֵאשִׁי לוֹיִתָּן
- (360) הִנֵּה לְשִׁלּוֹם מֶרֶס-לִי-מֶרֶס
- (361) חֲדָשִׁים לְבִקְרִים
- עַל מִשְׁמַרְתִּי אֶעֱמְדָה
- (362) וַיִּצְצוּ מֵעִיר
חֶבֶל הַיָּם

- (363) בארץ נשיה
- (364) תהיה כאיש נדהם
- (365) וגיד ברזל ערפך
- תהלה, תהלה
(336) גם היום מרי שחי
- (367) וינהגהו בכבדות
- לֵאם בגדו יבא
ובטרם יחנגדו רגליכם
ושם לה עלילות דברים
(368) מחוץ שכלה חרב
- הקשיח בניה ללא-לה
טוב ייחיל ודומם לחשועת ה'
ידי נשים רחמניות
- (369) כדוד נפוח
- סיר נפוח
- (370) היתפאר הגרזן
- (371) התר אגדות
- (372) ויהי שאול עויץ אח דוד
- והנה צרה וחשכה מעוף צוקה
- (373) ועללתי בעפר קרני
- (374) חרפים
- (375) ימלא פיהו חצץ
- (376) כי מלאה צבאה
- כי יסכר די דוברי שקר
ויתר ממקומו
- (377) לא חמס בכפי
- חמס ידיכם תפלסון
- (378) לא תמישו משם צוארתיכם
- (379) ויצא למרחב אותי
- (380) על שרשי רגלי תתחקה
- פשק שפתיו
- יכחידנה חות לשונו
- חצי אכלה במ
- (381) שבטך ומשענתך המה ינחמני

- (382) שעו מני
שעו אלי (מכר)
כי גרשוני היום מהסתפח בנחלת ה'
יקלענה בתוך כף הקלע
(383) עד אנה אשית עצות בנפשי
כי מרית פי ה'
(384) אור זרע לצדיק
(385) והרשעים כים נגרש
תך חמט מזמה ורצח
נגף, קטף, שד, שבר, מהומה ומבוכה
(386) חרבון קיץ
דמעת העשקים
(387) ואיך תנחמוני הבל
(388) הברו החצים
(389) לשוני עם טופר מהיר
(390) יהיו כחציר גגות שקדמת שלף יבש
(391) לא ישיא אויב בו
כי אחזני השבץ
(392) שצף קצף
זבולון עם חרף נפשו למות
(393) גברת ממלכות
(394) כליון חרוץ שטף צדקה
(395) אטם אזנו משמע
כל דברי בלע
תרחיבו פה תאריכו לשון
רעיתי יונתי תמתי
(396) אילותי
(397) הזים שוכבים
וירא ישבאל את היד הגדולה אשר עשה
ה' במצרים
צחנה
זפת
במורדי אור

- (397) עורבי נחל
ילל ישמוך
הנה חרדה אלינו את כל החרדה הזאת
זקן (398)
יעשה אותה חק עולם לי כליל תקטר
פרור (399)
להשתקשק (400)
זממו אל תפק (401)
(402)
התעיבו עליה (403)
כי נעציר כח
בת ציון תתיפח
גם שב גם ישיש בנו כביר מאביך ימים
(404) כי תכתב עלי מררות
(405) כי בשררות לבי אלך
(406) חלקו מחמאת פיו
יהי דרכם חשך וחלקלקות
(407) ואם כגמול ידיו עשיחם לו
והתמהמהו עד-נטות היום
רפה היום לערוב
(408) וחועפות הרים
ונחל עדניך חשקם
(409) כאשר זמם ה' צבאות לעשות לנו
חתן דמים
פתן חרש ואטם אזנו
כי שחה לעפר נפשנו
קפדתי כארג חיי
יגע בהרים ויעשנו
יהמו יחמרו מימיו
חללה ידו נחש ברח
(410) ויגז את ראשו
ונבלה שם שפתם
(411) בני עולה
איש עולה

- (412) עשה גדלות עד אין חקר
- (413) וטר מרע משחולל
- (414) בריח, ברח
נשף חשקי
- אפריון עשה לו המלך שלמה
- אדם עשן בדם נפש
- (415) כתרו את בנימיך
- (416) מרגיזי אל
- (417) והארץ חנפה תחת ישביה
- (418) וזרע צדקה שכר אמת
- זורע עולה יקצור און
- (419) בלהות צלמות
- (420) יתכחשו לי
- (421) והצלת צאני מפיהם
- והצילו מפיהן דבר-אמת
- (422) יסגירני אל אל עויל
- (423) ואהיה עצלו אמוך
- (424) זעום ה'
- (425) מה ימריצך כי תענה
- תחת שאה התגלגלו
- אשכילה בדרך תמים
- וישב הים... לאיתנו
- ויתרצו הבנים
- כי כמו שער בנפשו
- לא שערום אבותיכם
- מראש פרעות אויב
- פרעות הפריעו
- (426) מה נמרצו אמרי ישר
- (427) הנה לא ינום ולא ישן שומר ישראל
- (428) תמרות עשן
- ואל אדם לא אכנה
- זאב ערבות
- באישון לילה
- ואת דמי ירושלים ידיח

- (429) חרב הוחדה וגם מרוטה מרט
- (430) ולא ימות לשחת
כעית נחשת קלל
- (431) דראון
- (432) צוררי נפשי
- (433) מזרה בעיניו כל רע
נאלמתי דומיה החשיתי
מטוב וכאבי נעכר
- (434) בר לבב
ועיניו ומקנה בחריהן
ולשונו תמק בפיהם
- (435) הני אנכי מעיק תחתיכם כאשר העיק
נפשו ירעה לו
מות ירעם (מפני)
ותר ידו
- (436) מנת שועלים יהיו
- (437) נשים שאננות
- (438) עד יצא כנגה צדקה
והאיר על עבר פניה
- (439) אל תנודי לנוודים
- (440) כאם בכי ליושבים הנותרים בציון
והיו חייך תלאים לך מנגד
דום לה'
- (441) ואיך תנחמוני הבל וחשובתיכם נשאר מעל
על נקלה
ולשונוך תצמיד מרמה
- (442) זבחי אלהים רוח נשברה
- (443) לב נשבר ונדכה אלהים לא תבזה
תרחבני בנפשי עז
- (444) הוי המון עמים רבים
כהמות ימים יהמיון
ושאון לאמים כשאון מים כבירים ישאון
הלא שאתו תבעת אתכם
בעשותך נוראות לא נקוה
יושבי קצות

- (445) ים ישים כמרקחה
מי האיש הירא ורך הלבב
בנים לא אמן במ
ולאמים בדי-ריק יעפו
רפאים
- (446) זלעפות רעב
על מפלשי עב
לחיו כערוגות הבשם
- (447) ושכלה אתכם
- (448) קסם קסמים
תדרכי נפשי עז
- (449) תעצותות
- (450) השבה לי ששון ישעך
- (451) הייתי כגבר אין איל
וירב בבת יהודה חאניה ואניה
- (452) הוד והדר תשוה עליו
שתיל זית
מסיע אבנים
- (453) לא יזמר ולא יעדור
עיני נגרה
ורוח נכון חדש בקרבי
עול ימים
יחליפו כח
- (454) ותמצאה כקן ידי לחיל
העמים וכאסף ביצים
עזבים כל הארץ אני אספתי
ולא היה נדד כנף ופוצה פה ומצפצף
כנהמת ים
- אם לא בכיתי לקשה יום
רוח צח שפים במדבר
- (455) ערות יסוד עד צואר
- (456) חתן להם מגנת לב
אל חתני פוגת לך
- (457) ותרד פלאים

אחינו המסו את לבבנו (458)

קדחת (459)

קדחת

חמהון לב

מעלה נשאים מקצה הארץ

ויעברני במים מי אפסים

ויתקדרו שמים מאפסים

(460)

שרעפים

עיפה נפשי להרגים

ויצרי כצל כלם (461)

כמו יתמללו

ה' יסעדנו על ערש דוי (462)

וסער מתחולל (463)

כנר מי הים

מתופפות על לבבהן

והיו חייך תלאים לך מנגד (464)

נשי (465)

יצא לקראת נשק (466)

אחסה בסתר כנפיק (467)

הכנסיני תחת כנפיק י

מענה אלהי קדם (468)

למי חכללות עינים

נפץ וזרם ואבן ברד (469)

אתה מתנקש בנפשי

דכא לארץ חיייתי (470)

כי בא החלום ברב ענין (471)

אבחת-חרב (472)

קדוש יאמר לו כל הכתוב לחיים ביורושלים

פחדו בציון חטאים אחזה

רעדה חנפיוס מי יגור לנו

אש אוכלה מי יגור לנו

מוקדי עולם

(473) אספתי נוגי ממועד
 (474) נאור אתה אדיר
 אלה תולדות השמים
 גדל העצה ורב העלילה
 חלפו חק הפרו ברית עולם
 אם חשים משטרו
 ויהי ברד ואש מתלקחת בתוך הברד
 ואש מתלקחת
 איש באחיו ידבקו יתלכדו ולא יתפרדו
 ופני תהום יתלכדו
 מרכבתיך ישועה
 חמר מים רבים

ורוח זלעפות
 זלעפה אחזתני
 (475) ואין קול ואין קשב
 (476) בעותים
 ואם אדם לא ינגעו
 ויטש משכן שלו אהל שכן באדם
 ומחזיר בפלך
 (477) כן ינהג מלך אשור את שבי מצרים ואת
 גלות כוש
 דעכו כפשתה רבו
 חולש על גוים
 אם גנבים באו לך אם שודד לילה
 (478) מכנף הארץ זמרות
 שמענו צבי לצדיק
 (479) עם נושע בַּי
 (480) ובכלי גמא
 בסערות חמן
 מגמת פניהם קדמה
 ("מגמה")

מפּוֹ: ומגמת פני לשבת באניתי

- (480) וארזים במרכלתך
- (481) ובאו עליך כל הברכות האלה והשיגך
- (482) מנחמי עמל
- (483) וישב הים לפנות בקר לאיחנו
והנה לאה
- (484) אמשכם בעבתות
משכתך חסד
- איש חמס רע יצודנו למדחפת
ובאף ישטמוני
וכוכבים אספו נגהם
עמודי שמים ירופפו
קודר הלכתי
וקטב מרירי
בני שחץ
והתנדדה כמלונה
- (485) עברי בעמק הבכא
- (486) כבתולה חגרת שק
- (487) אכול השנה ספוח
- (488) ואנכי פניתי הבית
וענף עץ עבת וערבי-נחל
- (489) ואבליגה
- (490) מסגרת
- (491) קו לקו
- זעיר שם זעיר שם
באש פלדת הרכב
וירקעו את פחי הזהב
לא יהיה אור יקרות
חזו לך שוא ותפל
- (492) אם לא יאמרו כדבר הזה אשר אין לו שחר
לא תדע שחרה
- (493) רוממות אל
- (494) מגנת-לב
- וטל יליך בקצירי
יזל מים מדליו
(דליות)

- (494) לך טל ילדותך
(495) על כפות המנעול
מפתח בית דוד על שכמו
(496) אשה יפה וסרת טעם
(497) וחשקמו בדמעות שליש
(498) ומה ירזמון עיניך
הערה למות נפשו
(499) ילד שעשועים
(500) אם לא התלים עמדי
(501) ועל גבר עמיחי
(502) רחש לבי
(503) קרבת אלהים יחפצון
(504) הלא הוא כמוס עמדי

Appendix II

Comparative Translations

1. D. Patterson

Chapter Three - Ahavath Ziyyon

In the fourth year of the reign of Hezekiah, King of Judah, the evil of Ephraim reached its peak. And God in his wrath, after long anger at the sinful kingdom, brought upon her the avenging sword, the King of Assyria, who burst over the land like a mighty torrent, sweeping away the calves of the house of evil and the idols of Dan, and dragging off their worshippers, scattering them in Halah and Habor by the river of Gozan and in the cities of the Medes. So Judah bestirred herself, seeing God's retribution and his punishment of her sister Israel, renewed her strength in her protector, and clung to the paths of the Lord, lending a willing ear to Hezekiah her king, the descendant of David and the beloved of God, who dwelled securely even while the land of Ephraim was overthrown. Wherefore his people remained faithful to him all the days of his reign.

At that time a fugitive from the captivity of Ephraim reached the northern border of Zion, and casting his idol into a pit addressed it thus: 'Lie there in your shame, my wooden idol, for in the land of Judah you are an impotent god. These ten years I served you, carried you, endeared you, yea exalted you in the eyes of your worshippers. I cast your dread upon them and they feared you, I was your mouth, and you were my god. Together with the band of priests I murdered on the highways, yea I committed violence and oppression to my heart's desire, making your wish my pretext, I drank the wine of your oblations,

and ate the flesh of your sacrifices; even the clothes, upon my body came from you. How good those first days were, but evil times have come. Behold, your foundations are destroyed, the calves of the nouse of evil are in exile, and whither shall you go? Shall I bear you to Zion? Will you not quake before the dread and mighty God that dwells in the midst thereof and be a stumbling-block for me also? Therefore lie here, wooden idol, naked and ashamed. Give me your silver covering and garments of molten gold, for they cannot help or avail you aught, but they shall be my reward for serving you.'

Thus spoke the fugitive, Zimri, one of the worthless, shiftypriests of Baal, who used to throng the roads like brigands, preventing the men of Israel from going to Zion, to bow down to the Lord on the holy mountain. This Zimri had gone into exile with the captivity of Samaria, but being fleet of foot, he had escaped at the first opportunity, and knowing Hananeel, the nobleman of Samaria, he had asked from him the name of his son-in-law in Jerusalem. So he crossed the river Chebar and continued on his way. And Hananeel gave him a sealed letter and his seal to bring to Jedidiah his son-in-law. Now during his flight from the enemy, he had carried his idol with him all the way, thinking that he might find some place to set it up and serve it. But when he saw that in all the land of Judah no man turned to idols he stripped it of its ornaments and cast it into a pit and entered Jerusalem towards evening through the Samaritan gate. The city's streets hummed with noise, for people still thronged about thick as locusts; the elders sat reverently meting out justice at the gate, while litters and swift animals bore the chieftains and nobles of Judah to and fro in the streets. And Zimri, who for three years past had seen only the distress of seige inside Samaria's gates, while the King of Assyria lay encamped over against her, was astounded by what he saw, and exclaimed: 'Samaria lies prostrated while Zion is elated! Samaria has been trodden down, while Zion rings with her king's renown! The land of Ephraim is plunged into despair, while the land of Judah blossoms fair. Lo! Here my eyes behold new heavens and new earth, a lovely earth, whose

inhabitants dwell in peace; the pure heavens shower righteousness upon them from on high, for their king has proclaimed justice at the gate, and treads the way of truth. Verily, justice and righteousness are blessings for the rich, for they protect their wealth from hurt; but for a poor man such as I, whose livelihood has vanished, they are thorns upon the path - since Hezekiah has banished the Baals from his land. Yet who knows? Perhaps there are many here who still cherish their commandments. For what are the commandments of the Baals? Surely destruction and violence. And in what consists their worship? In plunder, oppression, murder and deceit. So then I shall search Jerusalem diligently till I find treacherous men - and what city is without them? Behold her rich men are numerous and they that envy them are legion. And if envy be joined to treachery, and treachery to energy, there shall the lord of the Baals emerge. And what need of images then? If only their true service be in our hearts, our lips, our hands, then shall the poor man rise from the gutter, and the lowly attain honour. Behold, righteousness is here enthroned, and justice dwells beside the gate. Wherefore I, too, shall gird my loins with righteousness, but deceit shall inhabit the recesses of my heart; and with mealy mouth I shall cover up my schemings. Yea I shall bend to the wind like a reed, while my lips utter pious sermons. For many prosper thus, and by their aid wax fat. For who is as blind as the servant of the Lord, or as deaf as the pure of heart? For such do not probe the thoughts of men or rightly consider whether the lips echo the real promptings of the heart, or whether the action suits the word. If only my deeds seem worthy, who will examine my innermost intent? Therefore let treachery only disguise herself in the robes of truth her adversary, and all that look upon her shall bow the knee.'

2. Frank Jaffe (1887)

Chapter I p.21

A solitary traveller is wending his way from Ephraim to the Holy City. His eyes are downcast, his arms folded within the sweeping gown which descends to his feet. On, on, he walks,

utterly unconscious of the beauties of the world around him, regardless of everything but his own thoughts. Suddenly this apparant indifference is thrown off; his hand grasps a gilded figure, which he violently throws on the ground.

"Lie thou here, thou image of wood, thou lifeless sham," he exclaims, the struggle of the passions in his mind visible on every lineament of his countenance; "thou art a god of no value in the land of Judah. For these ten years have I been a priest unto thee, I have borne thee, I have suffered for thee, I have exalted thee in the eyes of the worshippers. Perpetually have I sung thy praises; I have instilled into their hearts the dread of thy displeasures; I have been thy oracle, thou hast been my god. On the highways have I stood and pillaged and robbed and murdered along with the other priests my companions; to escape the Avenger's hands we fled to Shechem. All these things have I done. What cared I of what wickedness I was guilty so long as I possessed thy good-will, thy favour, so long as I clung steadfastly to thee? I have drunk of the wine poured out to thee, I have eaten of the flesh of thy offerings; the very raiment on my skin is from thee."

"How have the times degenerated! How pleasant were those days! Bitter, bitter, is the present! Thy foundations have been uprooted, thy calves have been discarded, and thou thyself art exterminated from the land. Whither shall I turn my weary footsteps, whither shall I now go? Shall I take thee to Zion? No! There thou wilt tremble before the Majesty of the Mighty and Omnipotent Being who dwells within her miast; my life would be unsafe were I to take thee thither."

"Lie thou here, thou engraved image of wood, in thy exposed fraud, in thy helpless nakedness. Give me thy gold, thy silver with which thy falseness is bedecked, for they cannot avert thy doom. Alas! that such should be my only reward for all that I have undergone for thy sake, for my diligence in officiating before thee, for my devotion to thy cause all these long years!"

Thus spoke Zimri, a refugee from Shomron and a priest of Baal, whose worship had been abolished. He had belonged to a band of

brigands who infested the roads leading to Jerusalem, thus hindering the faithful from their tri-annual pilgrimage to the Holy City. Being active and quick of foot he had out-distanced his pursuers, crossed the river Chebar and continued his journey further unmolested. He knew no one in Jerusalem, but he was slightly acquainted with Hananel, from whom he had somehow managed to extract his signet ring and a letter of introduction to his son-in-law Jedidiah in Jerusalem, to which place he was now bound, not failing to take his fetish with him, which we have seen him apostrophising in so vehement a strain. He had thought that on his long way he might perhaps be fortunate enough to come across some sequestered nooks, where the belief in the efficacy of the Baalim was not yet quite extinct; but when he saw that throughout the length and breadth of Judah, not a single adherent to his varnished god could be found - he became disheartened. He savagely stripped it of its gaudy covering, and threw the useless remnant away, rightly believing that the sordid metal on the breast of his whilom god would prove far more beneficial to him in his present circumstances than all its mythical divinity.

The magnificent city of Jerusalem now lay before him, bathed in the richest glory of a summer's eve; that glorious city which no Jew can behold but with the full homage of his heart. He beheld with awe and wonder the golden beauty of the Temple of Temples, and the minister of Baal found himself lost in involuntary reverence for the gorgeous panorama stretched before him.

It was evening when he entered the gate; the busy stir of the multitude reached his ears like the faint hum of a swarm of locusts, the streets were full of animation and movement. He observed the stateliness and dignity of the Elders sitting in the Gates of Justice, the gay chariots and luxurious litters of the nobility of Judah traversing the streets in all directions, and the man whose life had been a series of expedients to stave off utter indigence, who had hitherto managed to protract a precarious existence on the alms of the deluded

devotees of Baal, who for the space of three years had been suffering the keenest pangs of want whilst a hostile army was lying round Shomron, was lost in admiration at the contemplation of so much wealth and happiness.

He continued his soliloquy; "How degenerate is Shomron and how beautiful is Zion! Shomron doth snout of her agony; Zion doth shout in acclamation of the King's Majesty. Thou pollution of Ephraim, thou sublime splendour of Judah! A new heaven my eyes do behold - a new earth! A land pleasant and sweet sheltering a happy and prosperous people. Her heavens above are crystal, her firmament doth rain down righteousness, her King doth stand in the Gate of Justice, her laws are the laws of equity."

His reverie now took a different turn. "What are laws and justice but shields and armour for the rich to preserve their wealth from the greed of the envious? They are but thorns for a man abject as I am, without bread, without water! Hezekiah hath eradicated the Baalim from his land; but yet - who knows? Their observances might still be found lingering in the hearts of the people. What are the observances of Baal's followers? Deceit and fraud. What constitutes their service? Hollow pretence and hypocrisy. Come - I will search Jerusalem with lights to find therein men of falseness, men of treachery, and cunning, men who lead double lives. There is no other city like her. If envy combines with treachery, and then these two enter into an alliance with power - aha! the influence of Baalim will make itself felt. Then shall Zimri the poor be raised out of the dust! Zimri the beggar shall be lifted from the dunghill! Zimri, whose lot had been contempt shall be ranked with princes. Justice sitteth here on a throne, righteousness doth dwell in the gates. I also will gird my loins with righteousness, a pious appearance costs but little yet goes a great way. I will assume the garb of truth. To accommodate oneself to circumstances is the very perfection of human philosophy, I will bend my head like a reed; the fear of God shall be perpetually on my tongue. Who is so simple

as the servant of God? Who more easily imposed upon? Here in this vast city shall falsehood disguise itself; hypocrisy shall borrow the garment of religion and all those that shall see her will bow down in reverence and veneration!"

3. Extract from the Mishna (See Customs pp. 72-73)

3. 1) How do they set apart the first fruits?

When a man goes down to his field and sees (for the first time) a ripe fig or a ripe cluster of grapes or a ripe pomegranate, he binds it round with reed grass and says; 'Lo, these are First-fruits.' R.Simeon says: 'Even so, he should again designate them as First-fruits after they are plucked from the soil.

2) How do they take up the First-fruits (to Jerusalem)?

(The men of) all the smaller towns that belonged to the 'Maamad' gathered together in the town of the Maamad and spent the night in the open place of the town and came not into the houses; and early in the morning the officers (of the Maamad) said; 'Arise ye and let us go up to Zion unto the Lord our God.'

3) They that were near (to Jerusalem) brought fresh figs and grapes, and they that were far off brought dried figs and raisins. Before them went the ox, having its horns overlaid with gold and a wreath of olive-leaves on its head. The flute was played before them until they drew nigh to Jerusalem. When they had drawn nigh to Jerusalem they sent messengers before them and bedecked their First-fruits. The rulers and the prefects and the treasurers of the Temple went forth to meet them, according to the honour due to them that came in used they to go forth, and all the craftsmen in Jerusalem used to rise up before them to greet them, saying; 'Brethern, men of such and such a place, ye are welcome.'

4) The flute was played before them until they reached the Temple Mount. When they reached the Temple Mount even Agrippa, the King, would take his basket on his shoulder and enter in as far as the Temple Court. When they reached the Temple Court, the Levites sang the song;

"I will exalt thee, O Lord, for thou hast set me up and not made mine enemies to triumph over me."(Ps.30)

5) The pigeons that were hung upon the baskets were sacrificed as whole-offerings and what the people bore in their hands they delivered to the priests.

6) While the basket was yet on his shoulder a man would recite the passage from (Deu.26)"I profess this day unto the Lord thy God..." until he reached the end of the passage.

8) The rich brought their First-fruits in baskets overlaid with silver and gold, while the poor brought theirs in wicker baskets of peeled willow-branches, and the baskets of First-fruits were given to the priests. (See Themes: Rich and Poor p.89)